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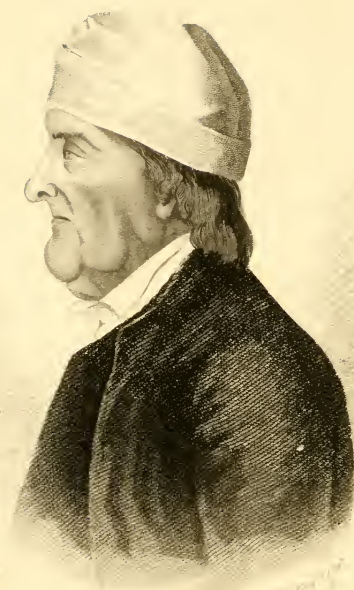
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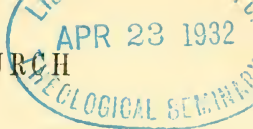
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Wetterbein

HISTORY OF THE CHURCH



OF THE

UNITED BRETHREN IN CHRIST.

BY

✓✓
HENRY G. SPAYTH.

Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.—ST. JOHN VI, XXXV.

FIRST EDITION.

Circleville, Ohio :

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UNITED BRETHREN IN CHRIST.

1851

TO
THE CHURCH OF
The United Brethren in Christ,

THIS WORK

Is Respectfully Dedicated,

BY THE AUTHOR.

INTRODUCTION.

That was a solemn caution introduced by Paul in his letter to the Hebrews, chap. 8th, verse 5th: "See," saith he, "that thou make all things according to the pattern shewed to thee in the mount."

The light of history, in the past, and observation, in the present, will reveal to an impartial observer, how far the divine injunction, in the letter and in the spirit, has been complied with, in the Churches. In view of this, the author claims no pre-eminence for the Church, the rise and progress of which he has used his best efforts to sketch in the following pages.

In the narration of facts and incidents he has consulted brevity, rather than extension. The Biographical Sketches will be found much condensed, without doing violence, to revered memory and the tribute of respect due to moral excellence, and the unblemished lives of the brethren presented in this work. We do not pretend that *all* are noticed, by whose instrumentality, ministerial abilities, and usefulness, the Church was raised. To notice all, and in connection with such notice, collect much other matter, which of necessity

we were obliged to pass over, would furnish sufficient material for a second volume.

The author has not been forward in presenting the Church with this book. The General Conference held in Circleville, O., 1845, passed a resolution requesting him to write out a history of the rise and progress of the Church. But from certain causes, he did not set himself about the work, until the fall 1848. The General Conference held in Germantown, Ohio, 1849, renewed the demand. And because of this demand, and the urgent solicitations of many personal friends, your humble servant proceeded with the same; and now by the aid of a kind Providence, has been enabled to accomplish the desired task, well satisfied that the public,—friends, and the Church, will be disposed to overlook the defects of execution. H. G. S.

Tiffin O. Jan. 14th, 1850.

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HISTORY OF THE CHURCH

OF THE

UNITED BRETHREN IN CHRIST.

CHAPTER I.

Civil History — Sacred History — Scriptures — Sources of truth — Formal state of the Church — Declension of the Church — God's reproof — Causes which induced our fathers to settle this country — Their views were narrow — Religious liberty restricted — Reformation yet necessary.

CIVIL HISTORY, which in the main treats of kingdoms, and empires founded, and again destroyed; of Sages, Statesmen, and Rulers, wise and unwise, virtuous and vicious; some ruling with moderation and justice, others with a despotism and profligacy, which made the world groan with their oppression, and garments rolled in blood,—is, nevertheless, sought after, and read with interest and avidity. And why? In it we behold clearly the great and important *truth*, that the Almighty Lord and Sovereign, in power, in justice, in wisdom, righteousness and goodness, *governs this world*.

The pages of SACRED HISTORY furnish us with equal, if not with still more striking evidences of the divine

majesty and power, and show in a much clearer light, the holiness of his attributes and character, the purity of his moral law and government. Sacred history, both ancient and modern, abounds with the sublimest truths, and the most indisputable evidences that God ever presided in, and over his Church and chosen people on earth. That he knoweth all her counsels and deliberations,—her sorrows and her trials, and the afflictions which she has suffered or endured. Her pages *testify* that his *eye* hath followed her through all her mutations,—that his great mercy and love have sustained and cheered her in her onward course. And does not the same history record and perpetuate many displays, and interpositions of Divine Providence in behalf of the Church, which stand—and will forever stand as memorable relations of His Almighty goodness, love and power? Nor can a reflecting mind revert to them for a moment, and not feel a *sense* of reverence and sacred awe. To make a reflection: In ancient history, see Moses before Pharaoh,—Elias before Ahab. In modern, see Paul before Felix,—and still nearer, see Martin Luther before Charles the V. How visible, the invisible *Divine Presence* in each case.

In this way we have presented unto us, as models of virtue and piety, those great and good men, the Lord was pleased to select at different periods, and as chosen vessels, armed with all the armor of the gospel, and the power of the Holy Ghost, to go before in the glorious work of reformation.

The investigation and dissemination of the scrip-

tures of truth, are among the noblest and best employments of men. It is that labor, which yields a hundred fold; and to the great and incessant disseminations of these truths, the Protestant Christian Churches in these United States are infinitely indebted for the exalted position which they have reached, during the last half century, and which they enjoy at this period of time.

It may be observed, that truths may be gathered from many and various sources; yet they are chiefly derived from, and found, 1st. In the volume of inspiration; 2d. In the records of experience, and 3d. In the volume of nature. But to speak of the last, would be foreign to the present subject. The records of inspiration, and of experience are so intimately connected, that it is impossible to explain the one without the other. Between them there is a corresponding harmony; for the author of the first, is the parent and ruler of the second. The moral laws of God's kingdom embodied in the blessed Word, are again *experimentally* written out in the hearts of the obedient.

This first book—the Scriptura Sacra, (Holy Scripture,) the Church may hold fast to, venerate and honor, teach with solemnity and pomp, and maintain a close adherence to the external rituals which it imposes. And yet, according to the doctrine of experience as taught in the same book, while the Church has a form of godliness, she may want the power, and the influence of *that word* which enlightens and purifies the hearts and minds of the children of men. Hence,

even in the absence of all other causes, such a Church must needs want a knowledge of her *formal state*, and if possible, be brought to *see* it, and to *feel* it, in order that she may repent—retrace her erring steps, and again be made alive unto God, by faith and good works unto salvation, in Jesus Christ.

“The very term *reformation* is significant.” Had the Church remained free from error, and the corrupting influences of the world and worldly minded men, she would never have stood in need of reform. Men of *weak minds*, and of a still *weaker faith*, with a love of the forbidden things of this world, have always been easily led aside, by the insidious smiles of the deceitful and double minded; and the *fearful* (*cowardly*) by the frowns, or menacing attitude of the direct enemies and opposers of God—the spread of righteousness, holiness, and truth.

Nor is this to be wondered at, when we consider the fallen state of man, and the reproof of *Him* whose Omniscient eye is equally upon all, and who has said, “*They err in their hearts.*” Errors in the heart, may produce errors in faith and practice.

The declension of the Church, and the reproof of the Spirit, is fully and awfully written out, and portrayed in the Apocalypse, and in language as pointed as it is humiliating on the side of the Church, or Churches. The first decline noted and complained of, is, *a want of love*. Thou hast left thy first love. The second, *false doctrine*, which the spirit says, seduced some to sin grievously. 3d. Blinded by ease and affluence, they became *proud*, and entertained a high

opinion of themselves, saying, we need nothing,—need neither God nor the gracious influence of his Holy Spirit, any longer. Here the cup was full, and a Church is exhibited without God, Christ, and the Holy Spirit; yet she at the same time esteems herself complete, so much so, that she says—I AM RICH, and *have need of nothing*. And why nothing? Because she was rich. Query.—Rich in what? Perhaps rich in numbers; rich in the costliness of her temples; rich in silver and gold; and lastly, perhaps *rich in power*. Here we may learn, that a Church may have much to shine and dazzle in the eye of the world; but what is she? When weighed in the balance of the sanctuary, an unerring Judge pronounces her to be 1st. wretched; 2d, miserable; 3d, poor; 4th, blind, and 5th, naked—Rev. 3–17. Here is the personification of a Church, abject, destitute and afflicting to the highest degree. The Shepherds and the flock alike exhorted and reprov'd. And yet who? What Pastors? What Church or people, have ever acknowledged it as descriptive of their moral state and religious condition?

Ah! memorable words, “*I have somewhat against thee!*” —“REMEMBER therefore from whence thou art FALLEN, and repent!”

’Tis true, intolerance and oppression, civil and ecclesiastical, were the causes which drove our forefathers to this land, at a period when the passage across the mighty ocean, was both hazardous and long, and at a time when on reaching this continent, they expected to be met by the red man, and the wild

beast, and would of necessity have to forego many comforts, and endure many privations, dangers and toils. But these were sweetened by the hope of finding a home not overshadowed by the *raven wing* of a *cruel Priesthood*, nor the oppressive laws of *bloody Princes*; and where they might enjoy the worship of God with the freedom of angels, and their posterity possess —

“ A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest.”

But notwithstanding the fact, that they had so recently *fled* from persecution and bondage, and as it were, been brought from darkness to light, it would appear they entertained no enlarged *views* of religious freedom, and spiritual liberty; nor of an enlarged christian liberality towards each other, as various Churches. None sought to make advances in fellowship and brotherly love, beyond the precincts of their own. It is not meant here to show up the christian Churches of that now distant period, in an unfavorable light; but merely to afford the reader some faint idea, how creeds, forms and customs, when held sacred and inviolate as they have been held and viewed, and watched with a jealous eye, not only kept Churches far apart, but deprived them, both pastors and people, of the sweet enjoyments and social delights, which a spirit of reciprocal friendship will produce, and which when cultivated and felt, gives a pleasing foretaste of *that* future state of blessedness, reserved for the righteous, and

which friendship and love is so essential to the prosperity and success of the cause of God and truth, and the conversion of the people.*

What reformation will yet have to take place, in the christian Church in general, and in particular, until she is *free*—free from partiality—*free* from bigotry and sectarianism—*free* from the shackles of human creeds and traditions—*free* from the blighting influence of the dogmas and cold formalities of by-gone ages—*free* from being rent and torn asunder—“*free* to harmonize,” to love and flow together, until it will be said again in verity and in truth, see how these christians love. And yet we shall soon introduce the reader to the dawn of a reformation embracing the ground work of the just named particulars, and to scenes and exhibitions of divine grace, love and power, manifested in the *conversion of men*,—the joy and friendship of these converts, in social and divine worship, and in the common walks of life, to a degree which had not been witnessed for a long succession of years, and which again wrung the characteristic expression from a gazing world, see! how these love!

* [This an important remark. The union of the people of God is *essential* to the success of truth, and the conversion of the world. The blessed Jesus in the awful night before his crucifixion, in that solemn and ever memorable prayer,—said: Neither pray I for these alone; but for them also that shall believe on me through their word, that they all may be one; * * * *That the world may believe that thou hast sent me.*] [Ed.]

CHAPTER II.

Eighteenth century preparatory of events to be unfolded in the nineteenth — The gospel in the hands of a living ministry — Biographic Sketch of William Otterbein — his parentage — early life — education — ordination to the ministry — earnestness of his preaching — removal to America — settlement in Lancaster, &c., — Is fully blessed — The germ of the work to which he was called, appears — His labors — Evening meetings — Opposition.

The eighteenth century was every way preparatory of events to be more fully unfolded in the nineteenth. These events have signally displayed the excellency of the moral government of God, in the exhibitions of divine grace, and the great and glorious results of that grace in its blessed effects upon the hearts and minds of men, quickening their faith, making alive their experience, giving consistency to their practice, and causing the gospel to be preached, as it were afresh by the “chosen vessels of the Lord.” And they have tended to dispel and roll away moral darkness — that thick and gross darkness, which had enshrouded churches, pastors and people too long. And through the men raised up and the means employed, the springs of heavenly grace were opened anew, and additional light was brought from the word, furnishing unerring guides to ignorant and benighted minds, leading them “to the light and wisdom of the just.” Reforming thousands and thousands, and reclaiming from the vices, and prevailing

sinful practices, which had enchained too many. This exhibition of grace, was the means of conveying to all classes of men, a new stream of heavenly light, and raised up that host of living witnesses, who were ever ready on all suitable occasions, to testify that God had power on earth to forgive sins, and to shed his love abroad in the hearts of the children of men. The preaching of the gospel, in the hands of this living ministry, was attended with great power. Indeed no one could be an idle, or uninterested spectator, of that which was passing before him. Such a mingling of cries — of weeping — and of joy, caused a heart believing in God's converting power, to bear witness, and to join in the Apocalyptic exclamation:—"And I heard as it were, the voice of a great multitude, and as the voice of many waters, saying Alleluia, the Lord God Omnipotent reigneth."

To this important work, the great Head of the Church, was pleased to call with others, the Rev. William Otterbein, and Martin Boehm, the first an ordained minister in the German Reformed Church; the second a preacher in *full standing* in the Mennoite Society.

William Otterbein was born in Nassau, Dillenburg, in Germany, March 6th, A. D. 1726. His parents were eminently pious. Love to God — reverence and obedience to his holy law and precepts, were characteristics of the Otterbein family, as also the holy office of the ministry. A brother older than William, was a minister, and the author of a book on experi-

mental and practical religion. To his parental training, and to the breathing of a heavenly atmosphere from a child up, it is but just to trace the early piety of Mr. Otterbein, and which we are authorized to say, never left him; but like a stream, grew deeper and wider as life advanced.

The divine impress — “holiness to the Lord,” was so strongly marked on the man, as to inspire the beholder with that respect, which true greatness, and a heart full of benevolence commands, as a tribute of praise — not, it is true, to the individual who is but man, — but to Him who is thus pleased to set his *seal* on the brow of a faithful and beloved servant.

It was said of a certain crowned head, that the King was visible in him, even in a beggars dress — even so the preacher, the man of God, was *visible* in him of whom we speak. He was one of those whose very lineaments appear to be illuminated, as from a light within; and whose presence bespeaks the anointed of the Lord.

Devoted to the Lord, as a son, his parents, in order that on their part nothing might be wanting, afforded him a classical education, embracing according to the rigid rules of the German divines; Latin, Greek, Hebrew, Philosophy and Divinity. These being accomplished to the satisfaction of his Seniors in Theology, and in the Church, he was admitted to holy orders, and solemnly ordained and set apart to the work of the ministry, in the Church in which he had been brought up.

This brings us to the threshold of a most impor-

tant period of his life; and we find Mr. Otterbein making his first essay in preaching and discharging the duties of the pastoral office, in his native town. It was soon seen, that no ordinary measure of grace was committed unto him. The zeal, the devotion, the earnestness, with which he met these new duties, surprised his friends, and astonished the hearers. In reproof he spared neither rank nor class. His zeal, his devotion, his earnestness, and with all his freedom in preaching the word, was not without effect. It gave room to censure and applause. While some approved and encouraged the young preacher, others would say — “No! — such a sermon, such burning words, and from so young a minister! To be reproved, admonished, and exhorted by him,!! and in such a way! What does he mean by faith? justification by faith? Does he mean that we are no christians? Oh!!!” His friends advised him to speak more cautiously, more calmly; to moderate his voice, his fervency, until he had become more exercised in the pulpit; with intimations that they nevertheless loved him and his manner of preaching. This was especially true of his pious mother. Opposition and clamor, however, had but a tendency to add force to his arguments, in directing his hearers from a cold formality, to the life and power of our holy religion. To witness the good impressions this made on some, was encouraging. But with it came also fiery trials, and heavy exercises of mind. The high in power, and from whose decision there was no earthly appeal, united their authority, with those

who felt themselves too sharply reprov'd, and dropped some hints concerning the danger of incurring their displeasure, recommending at the same time a more reserved mode of preaching. To these Mr. Otterbein paid no attention at the time; the rather he waxed stronger in spirit and love of preaching Christ. Under preaching, some wept, in silence, till he himself could not suppress a tear. * This increased the opposition, and the authority was privately solicited to arrest his preaching for a season; "Ah!" said his beloved mother, "I expected this, and give you joy. This place is too narrow for you my son; they will not receive you here; you will find your work elsewhere." She was often heard to say, "My William will have to be a missionary, he is so frank, so open, so natural, so prophet like." "But missionary where? To what land, what people, mother, shall I go?" Oh! she would reply, "Be patient, preach us another sermon,—will wait the Lord's time." And it came sooner than they could have wished.

Be it remembered that at that period, the Churches, i. e. Lutheran and German Reformed, in this country, were nearly, if not altogether dependent, for a supply of preachers, on the parent country. One day his elder brother received a pressing solicitation for help, from a friend in this country, (Pennsylvania,) stating the destitution of ministers here; and that the

* The German divines, as a school, had ere that time acquired hardness of heart sufficient to enable them not to drop a tear officially. To them the gospel of Jesus Christ is a tearless theme to this day. "Jesus wept" that man might weep.

people were in many places, as sheep without a shepherd; and if possible to send them spiritual help, (Geistliche Huilfe.)

This was enough. But to part from that mother, or rather that mother to part with her beloved son, was after all rather too much for her maternal heart. She hastened to her closet, and after being relieved by tears and prayer, she came from her chamber strengthened, and taking her William by the hand, and pressing that hand to her bosom, she said, "Go, the Lord bless thee, and keep thee — the Lord cause his face to shine upon thee, and with much grace direct thy steps. On earth I may not see thy face again, after we part, — but go."

In the year 1752, William Otterbein's ministry commenced in the Borough (now City,) of Lancaster, State of Pennsylvania. For the sake of order, we will take some brief notice of the first years of his ministerial labors in the German Reformed Church, and location of the several congregations over which he assumed the pastoral care.

1st, Lancaster; 2d, Tulpahocking, Berks Co., Pa. 3d, Fredericktown, Maryland; 4th, Little York; and 5th, in the city of Baltimore; where we find him in the year 1774, organizing a separate and independent Church. This work was interrupted by the war, which broke out about the same time; but was again resumed, and consummated by adopting a constitution, and disciplinary form, for their Church government in the year 1785, as will be shown hereafter.

Of Mr. Otterbein's time in Lancaster, little is now known, except from testimony collected by the writer many years since, from then yet living witnesses, in Lancaster and vicinity. Those witnesses in Lancaster county, several of whom were the fruits, if not the very first fruits of his gospel labors, gave evidence to the distinguished zeal and devotion which he manifested in his Master's work in that place. One of whom it is not improper to introduce in this place, viz; Rev. Frederick Schaeffer, who subsequently became a useful preacher, and who for many years, and to the close of his life, at advanced age, stood firm as a preacher in the Brethren Church.

One circumstance of Otterbein's life in Lancaster, merits a special notice here. It may well be conceived, and from what we have said of his early piety, and his manner of preaching, that if not already fully blest with the pardoning love of God when he came to this country, the time could not be distant, when the Lord would add to his seal the baptismal gift of the Holy Ghost. And this was no doubt, for an all-wise purpose, destined to take place where it did, in Lancaster, not long after he came to that place.

How strange, yet true: From this important circumstance in his life, may be dated, a dissenting from him, of some of his ministerial and other brethren in the Church, gradually taking place. And this dissenting increased and widened as time advanced, and as he *contended earnestly*, not so much for the formularies of the Church, as for the faith,

the living justifying faith once delivered to the saints.
(*Lebendigen, rechtfertigenden Glauben, der einmal den Heiligen vorgegeben ist.*)

From Lancaster we find him next in Tulpahocking, Berks county, Pa., where his field of labor was much enlarged; “and here it is, where more effectually and deeply the out lines and germs, became “apparent, and took root through his instrumentality, “and which, though he knew it not, would in time, “separate him from a Church which he venerated “and loved, and by the force of circumstances, “cause him with the assistance and co-operation of “Brethren *converts*, which the Lord gave him, to “gather living stones, which were in due time to be “built up into a Church, to the living God. Yes.”

“The living stones shall sing and rise,
And reach a City in the skies,
The new Jerusalem.”

Not content with preaching on the Sabbath only, he made it his duty between the Sabbath days, to visit the families who attended his preaching, converse with them on religion, advise, admonish, reprove or encourage and cheer, as circumstances would demand; and then to sing and pray before leaving the house. Next to this, he would hold meeting on evenings in the week. On these occasions, his custom was to read a portion of Scripture — make some practical remarks on the same, and exhort all present, to give place to serious reflections. He would then sing a sacred hymn, and invite all by kneeling, to accompany him in prayer. At first,

and for some time, but few, if any, would kneel, and he was left to pray alone. This item in the history, although small, affords a glimpse of the low state of religion, and the moral darkness, united with ignorance, he had to contend with. After prayer, he would endeavor to gain access to their hearts, by addressing them individually, with words of tenderness and love. As might be expected, the seed thus sown and watered, God would sooner or later own and bless, and cause it to spring up and bear fruit.

But as the effects began to appear by some manifesting a serious concern for the salvation of their souls, by weeping and mourning on account of their lost estate, these special and new meetings began to be called in question. Some approved of them,—others shunned them. “What,” said they! “The preacher, and men and women, kneel and pray, and weep, and call upon God and Jesus, to have mercy on them! Who ever heard of such a thing?” And yet it was heard and seen now in a small way, and by a small beginning. *Thank God it was begun.* It brought blessings from heaven, and reproaches from men, including some preachers and pastors.

That these meetings, if they ever had a place in the primitive Churches, which no christian will be willing to doubt or deny, had been lost to the christian Church, for many long years, is true. And now they were about to be revived, and like a long lost treasure, restored again, creating no small joy and comfort to the true believer in Jesus Christ.

How could the Protestant Churches and Societies,

have forgotten the Scriptures on prayer? Yet it appears they had forgotten them, or neglected them sadly. We said pastors, preachers, and people, did not relish these social meetings for prayer: they viewed them as an innovation, and a custom not known to the Churches. In answer to these objections, Scripture authority was introduced, some of which we will notice. "O come let us worship and bow down—let us kneel before the Lord our Maker." (Psalms 95: 6.) "Even them will I bring to my holy mountain, and make them joyful in my house of prayer; for mine house shall be called a house of prayer for all people."—(Isaiah. 56: 7.) "That at the name of Jesus every knee should bow;" "For this cause I bow my knee unto the Father." "I will therefore, that men pray everywhere." — (Paul.) "Where two or three are gathered together in my name." — (Jesus:) "Which are the prayers of the saints." — (Rev. 5: 8. 8: 3.) Nevertheless this kneeling, this praying, met with much and decided opposition, and from none more decided than those who from their office and calling, should have given it their undivided support.

Reflection. Social and vocal prayer in the Churches, and Societies of christians,—praying with the spirit of meekness and pure love, will produce one of the strong cords of the bond of union, and communion of the saints on earth. It is one of the connecting links between the creature and Creator, the receiver and the Benefactor, the Saviour and saved. It is the solace of a troubled spirit, for it dispels the

clouds that hang over us so frequently. By prayer the mind anticipates its future destiny in peace. It stimulates to a life of virtue and piety, and to the performance of acts of kindness to our fellow men. Social as well as private prayer, affords some of the sweetest and best supports, amidst the trials and sorrows of life. In losses, in bereavements, deep, dark, and desolate; wealth gone, friends gone, health gone, comforts fled, — prayer, sustained by hope, tarries with us, and affords substantial comfort.

“ 'Tis the christian's vital breath,
The christian's native air ;
His watchword at the gate of death,
He enters Heaven by prayer.”

These meetings, with the sanction of scripture and the practice of primitive christianity, afforded important advantages to the rise and progress of this reformation among the people. This truth is most strongly attested by witnesses on earth, and saints in heaven; and it remains yet to be proven, whether the reformation of the world can be prosecuted with any degree of success, or a Church however well established, maintain her vitality, continue a light to the world, and be instrumental in the conversion of sinners, in the absence of these meetings as secondary means of grace.

CHAPTER III.

Martin Boehm — parents — connexion with the Mennonite Society — his call to the ministry, and conversion given in his own words — Removal of Mennonite families to Va. M. Boehm goes to Virginia. Converts of George Whitefield — A case to illustrate many — Encouragement received by Boehm in Va. — Years of joy — The word *lost* — Boehm's labors enlarged — The breaking out of the war — Boehm and Otterbein brought together — Assembly of christians of all denominations at a great meeting. "We are United Brethren."

Before we proceed to notice more fully the providential circumstances under which the Church of the United Brethren in Christ was eventually formed, it is important to give some particulars of the life and labors of Brother Martin Boehm, as having been one of the chief instruments in carrying forward the purpose of God, in purifying his Church, and awakening sinners.

Martin Boehm was born in Lancaster county Pa., A. D. 1725, of religious parents; they being members of the Mennonite society. His parents were pious and strict observers of the rules of the society to which they belonged. Martin was accordingly raised and brought up under the same religious influence; and in due time, by baptism and partaking of the Lord's supper, was made a member of the Mennonite Church.

Fully contented with his brethren, and religious profession, he lived blameless; that is, without sinning knowingly according to the light he then had; until

in the thirty-second year of his age, a preacher was to be chosen in the immediate society of 'which he was a member, according to the custom of the Mennonites, that is, by lot.

The writer will now give M. Boehm's own relation and as nearly in his own words, as the idiom of language will allow in translating: He went on to say that when nominated, he had neither desire nor wish, that the lot might take him. That he earnestly besought his brethren to nominate some other one, better than himself. This however, was not done, and the moment came when each nominee was to step forth, and take a book. "I stepped out with trembling, saying inwardly, Lord not me. I am too poor." The books were opened and the lot or token was his. Believing as he did, that this lot falls by divine appointment, he did not feel himself at liberty to dissent or refuse, but felt constrained to take upon himself the office of the ministry, as best he could. — (Acts 1: 26.

"According to our usage, it was not expected from me to preach immediately thereafter, because our elder preacher was still able to preach; but it was my duty to assist him in preaching and exhortation as God would give me ability. I had been reading the Scriptures much, but now read them still more, and with care, in order to impress their reading on my memory, so that I might have something wherewith to preach or exhort. Sunday came, the elder brother preached, and in attempting to follow him by a word of exhortation, I failed, although for some

two years past, I had been giving testimony at the close of the sermons, and frequently concluded the meeting. I continued reading. The next Sabbath I was requested to take part, and rose up, but could say little or nothing. I had charged my mind and memory, with some Scripture passages, but when wanted, could not bring them to my recollection. I prayed to the Lord to assist me in retaining his word, and strengthen me in my great weakness, that to some extent at least, I might answer 'his call.'

"Some months passed in this way, but it came not. This state began deeply to distress me. To be a preacher, and yet have nothing to preach, nor to say, but stammer out a few words, and then be obliged to take my seat in shame and remorse! I had faith in prayer, and prayed more fervently. While thus engaged in prayer earnestly for aid to preach, the thought rose up in my mind, or as though one spoke to me, saying, 'You pray for grace to teach others the way of salvation, and you have not prayed for your own salvation.' This thought or word did not leave me. *My salvation* followed me wherever I went. I felt constrained to pray for myself, and while praying for myself, my mind became alarmed. I felt and saw myself a poor sinner. I was LOST. My agony became great. I was ploughing in the field, and kneeled down at each end of the furrow, to pray. The word *lost*, *lost*, (*verlohren*,) went every round with me. Midway in the field I could go no further, but sank behind the plough, crying, Lord save, I am lost! — and again the thought or voice

said, 'I am come to seek and to save that which is lost.' In a moment a stream of joy was poured over me. I praised the Lord, and left the field, and told my companion what joy I felt.

"As before this, I wished the Sabbath far off, now I wished it was to-morrow. Sunday came: the elder brother preached, I rose to tell my experience, since my call to the ministry. When speaking of my lost estate, and agony of mind, some began to weep in the congregation. This gave me encouragement to speak of our fall and lost condition, and of repentance. The Sabbath following it was the same, and much more. Before I was done, I found myself in the midst of the congregation, where some were weeping aloud !

"This caused considerable commotion in our Church, as well as among the people generally. It was all new; none of us had heard or seen it before. A new creation appeared to rise up before me, and around me. Now Scripture, before mysterious, and like a dead letter to me, was plain of interpretation, 'was all spirit, all life,' (*alles geist und leben.*)

"Like a dream, old things had passed away, and it seemed as if I had awoke to new life, new thoughts, new faith, new love. I rejoiced and praised God with my whole heart. This joy, this faith, this love, I wished to communicate to those around me, but when speaking thereof, in public or in private, it made different impressions on different persons. Some gave a mournful look, some sighed and wept, and would say, 'Oh ! Martin, are we indeed lost ?'

“ Yes, man (*der mensch*,) is lost ! Christ will never find us, till we know that we are lost. My wife was the next lost sinner that felt the same joy, the same love. ”

It was a rich treat, to hear this father in Israel, tell of his call to the ministry; how he shrank from it when proposed, and how it resulted in his finding Jesus, the lost sinners' friend, and the joy he felt when the burden of sin was taken away. Of this he loved to speak in his old age, and would recur to it with an animation peculiar to himself. To see his eyes light up and his whole countenance assume for the time a youthful appearance, in contrast with his snowy locks, and rich white beard, was a sight, a pen dipt in liquid light could not describe : it had to be seen to be appreciated. “ Now I am,” he would say, “ a *servant* and a *child* of God. When this took place, I knew of no one who had felt, and enjoyed the sweet influence of the love of God in the heart, but Nancy Keagy, my mother's sister. In our family connection and in her immediate neighborhood, she was known as a very pious woman, and she was pious.” This is the Martin Boehm, *chosen of God*, to whom, second to William Otterbein, the rise of the United Brethren Church is justly due.

M. Boehm's call to the ministry, and his conversion soon after, took place in the year 1758.

From the year 1750, to 1760, numerous Mennonite families removed from the State of Pennsylvania, to what was then called New Virginia, and dispersed themselves through Frederick, Shenandoah, Rock-

ingham, and Augusta counties. Owing to their dispersed state, and the newness of the settlements, they were destitute of preaching generally, and particularly of their own choice. Of this they had little but what was afforded by preachers visiting them from the State of Pennsylvania. In the year 1761, brother M. Boehm was called to Virginia, by some of his Mennonite brethren, who resided there. But previous to his being called to that place, some converts of the eminent George Whitefield had reached New Virginia, and commenced preaching a present salvation. With others, some members of the Mennonite families became seriously affected, through the preaching of these "new-lights," so called for the want of a name.

Now here the Germans were in a dilemma, which in their opinion, and according to the light they had, required the presence and advice of those in whom they had confidence, that is, their own preachers. Hence the call of Martin Boehm at this particular time. To illustrate, we will select a case which will answer in place of many, characteristic of the state and views of religion among the Germans at that period.

The daughter of a brother Keller had become much affected, by hearing the "new lights" preach on one or two occasions. There in that house of Bro. K.'s you see a young person apparently in deep distress, although surrounded by kind parents, neighbors, and friends, who in their turn, endeavor

by words and arguments, to cheer, chide, or laugh the mourner into a pleasant mood.

“Well,” said the kind father, for he was in his way of thinking a good man, and a good christian in the Mennonite sense of the word, “well my child, what ails you? Are you sick? Do you wish to have a physician?”

“No, dear father, no doctor, my heart is sick.”

“Say not so, your heart is not sick.”

“O my heart, my heart is sick. God is displeased with me. O my father what shall I do. I am lost!”

This agony of mind, distressed the good parents much; but how the daughter should be sick at heart — why God should be displeased with their child, and why or how this dear daughter could be lost, was in no way clear to them. Yet evidently she was suffering not unlike a criminal about to be delivered into the hands of justice, crying for mercy, often saying, “O is there no mercy for me?” The best and the only reply she received was, “you are not lost. God loves you. *Mercy* — what do you mean by mercy? You are not wicked — never was. You are a believer. Come now, no more crying. Why? Wherefore do you weep?”

This was repeated to her so often, that she finally sat in silence, and the fountain of tears either became exhausted, or refused to come to her relief. No one came to pray with her, and direct her mind to the blessed Saviour.

At this crisis Boehm arrived. After salutations had passed, and refreshments taken, Boehm in con-

versation with Keller, inquired how matters stood in religion. K. replied, "Most of us are doing well, but some new doctrine has of late been preached by men here about, which has caused some disturbance among us."

"And what do those men preach?"

"What they preach is rather more than I can tell you, but it is different from what we have ever heard. Our daughter about two months since, was to their meeting, and has not been like herself since.

"And for two months she has been to no preaching?"

"No, we could not think of letting her go, and have wished she had never heard those people. And as we have wrote to you, there are others of our people just like her, melancholy and dejected, and all we can get them to say is, we are lost, (*verlohren*,) we have no true religion; and for this reason we have sent for you, believing that they would be advised by our own preachers, and dismiss their gloomy thoughts."

"And where is that daughter of yours?"

"Why," answered the mother, "there you see she is, and has not spoken a word to any of us to-day."

Boehm said, he now moved his chair by her side, and sought to draw from herself the state and exercises of her mind. She listened to him for some time in silence, breathing at intervals a deep sigh. Soon the fountain of her tears was opened again, and she began to weep aloud, saying is it possible, you a

stranger, know what I have felt and suffered for weeks, and you believe that I am a sinner, that I am lost?

"Yes, I know this my daughter, but I know Jesus came to seek and to save that which is lost; and he is come to find you, and to save you to night yet. Do you believe in Jesus?"

"Yes I believe there is Jesus Christ; but have I not offended him? Will he not come and judge the world and me? Oh that he would but save me!"

"Come," said Boehm, "we will kneel down and pray. They kneeled down. The agony of Miss K., was great. She "cried, Lord save or I perish!"

"Yes," said B., "hold to that, he will save, and that speedily;" and so it was. She was blest, and all her sorrow was gone, — dissolved in joy.

Seeing this, her mother cried out, "Martin, Martin! what have you done? why did you come? what will become of us now?"

"Yes," replied her husband, "what will become of us? We too are lost!"

That night was a night of mourning, and a night of joy for that house, for the morning light found them all rejoicing in the love of God! This scene proved a great blessing to Bro. Boehm. Before he left Virginia, many more were brought under the saving influence of the gospel of Jesus Christ. And thus the families speaking the German language in that valley, saw the dawn of that light, which since then, and to this day, 1850, has shone with a peculiar splendor upon the people at large in that happy

region, from whence a cloud of witnesses has already passed into happier climes.

The author himself was favored to spend a few happy years in that charming part of the great State of Virginia. A land rich in the productions of the earth, but more eminently rich in much that is great and good in the moral, social, and religious relations combined. From the Point of Rocks, to the Natural Bridge, has been formed a spanning arch-way, of spiritual heroes, and illustrious saints. This arch being one in continuation of many; and the ever to be remembered camp-meetings held under that brilliant arch, sending upward from thousand hearts and voices, the hymning praises of our great Redeemer, and from whence as many more have dated their heavenly birth-right: and behold, and see, still they come!! To cast back a look to the place whence we started, to that home of a single mourner, who for about sixty days, was left to mourn her lost estate, ere she received the blessing! What a contrast, the present with the past! My reader can you span it? O!! Virginia, what hath not God wrought and done for thee!

To return to Boehm in Virginia where we left him. How providential, how wisely arranged are all things which God arranges and plans. Had Boehm come sooner, he would not have found so many hearts prepared to hear and receive the word of life from him. Had his coming been delayed, the help might have come to some at least, too late.

And as before remarked, this coming of his, at

this time, was of great importance to himself; it was learning a lesson of experience from the great Master, which he could not so soon nor so effectually have learned at home. Hence we can well fancy with what feelings, with what inspired thoughts and hopes he returned to his own. Timidity, and the fear of offending his elder brethren, he said, was much removed. He was confirmed in the truth and correctness of his own experience. He became satisfied that men everywhere must repent, and that this repentance must be accompanied by a godly sorrow, deeply felt; and that there can be no rest, no peace, no hope, and no faith, without it. He further remarked with much earnestness, that after his return, he felt "an impression, or a presentiment that God would visit his people, and give them repentance unto life." He had news to tell his friends at home, of what he had witnessed in Virginia; that there too, he found and saw persons, some young, and some advanced in life, who felt themselves *lost*, some of whom had nearly despaired of obtaining grace and mercy, believing themselves the chief of sinners; that many had been blest, and rejoiced in Jesus Christ their Saviour, before he left. He could tell them how affecting their parting was,—what sympathy, what brotherly love, what melting of hearts! He never had witnessed such scenes in his life before,—the simple relation of which carried convicted to some at the time of his return home.

This year as well as the two years following, were years of joy to Bro. Boehm, while preaching repen-

tance in the spirit, and from experience. God was with him, and he did not preach without effect. The Spirit accompanied the word with power. Pungent convictions extorted the cry, *lost*, which were followed by happy conversions.

Sabbath preaching was not sufficient now to supply the wants of the many who were inquiring, — “What must we do?” Hence meetings began to be held on week days, and some by candle-light. This was another step towards the great reformation; and here we remark as we pass, the similarity and likeness of the manner in which Otterbein and Boehm were led on by the spirit, and providential circumstances as they presented themselves; and how each laid hold of those circumstances to promote the cause of God, and meet the wants of the people, who thirsted for salvation, and a deliverance from bondage, and from sin!

The better to satisfy our own minds of the events of the past, it is not sufficient simply to trace them historically, nor view them by the light and experience which we now possess. In order to see them as they were, to know the prominent actors in these events, we must transfuse the shade and light, and the zeal of the minds of those men into our own. By doing this, we may realize their position, and thus while we read, be moved to make their thoughts, words, and actions, our own. If so, we can enter into the feelings and expressions, as they actually did occur, in relation to the past. Boehm himself, and the persons who through his instrumentality were

blessed, had been brought to feel and know that they were without hope, and without God in the world. And as remarked before, and will be hereafter, "This was something new." Not one of them had heard it, nor seen it in their lives before, neither in their Church nor out of it. To the distressed, whose conviction, remorse, the sense of guilt and condemnation was neither transient nor light; those portions of Scripture which are threatening and condemnatory, seemed to rise up in array before them; the recollections of the past embittered the present; and the present cast a shade of dismay on the future with light enough to enable the mind to survey her dangerous position, "behind an abyss," "before the Judge!" Do we wonder then at the word *lost*? An exclamation not much heard at present from the penitent. It was *the* word suitable to the sinner's case, and peculiarly suited to the *time*, to the benighted *state*, and to the sleep, the deep sleep, which the people without exception, slept. What more appropriate, more startling, than to hear a person in an agony of soul, and eyes suffused with tears, cry *lost! lost!!* The time which many had to mourn, deserves likewise to be noticed. As in the case of Miss Keller, if awakened by the preaching of the word, the opportunity to hear again, like angels visits, however good, were few and far between. Hence the want of a proper guide. Friends and neighbors, kind in themselves in these cases, frequently proved the tormentors of the distressed, for they having no religious experi-

ence, believed in none. Yet beyond a doubt, there was still another cause. The Dispenser of all our blessings, knows when, and how to give. The blessing lightly obtained, might not in all cases have been satisfactory to the recipients, and might have left room for the tempter to perplex the mind, as to whether indeed they had passed from death unto life. But in these cases, the work was so clear, that the inexperienced and unbelieving, were constrained to admit that it was the work of God.

Here is a person well known in society, of a cheerful disposition, and a happy temper, as to religion, holding it in light esteem: this person becomes alarmed, is serious, and dejected, hiding himself to pray, — lay the pleasures, riches and honors of the world at his feet, — he refuses, he loathes them all. This the people must see, must know; time must be afforded them, to make trial of their skill in healing the wounded spirit, and to sound the depth of that sorrow, that dejection, that refusing to be comforted by any gift of man. “Lord save, or I perish.” Such an one now, full of joy praising God. Such is the testimony of prophecy, such are the witnesses of Jesus Christ.

From this time brother Boehm pursued the tenor of his way, preaching the gospel, and enlarging his labors, as much as the circumstances with which he was surrounded, and his situation in life would permit. But the breaking out of the war in 1775, embarrassed, and hindered the spread and progress of this well begun work. The public mind becoming

much agitated and absorbed in the events of the war, enhanced by the sufferings and privations which our soldiers and people had to endure, the LONG TIME this conflict, these sufferings lasted, the cruelty practised by the foreign foe, prostrated the energies of the people to a great extent.

It was deemed best not to interrupt the Biography of Boehm, after it was commenced, up to this period. We find ourselves now at liberty to return to brother W. Otterbein.

But first, we will bring Boehm and Otterbein together. A great meeting (*grosze versammlung*,) had been appointed to be held at Bro. Isaac Longs, Lancaster county, Pa. Here perhaps for the first time on a like occasion, an assembly of christians met together from far and near,—Lutherans, German Reformed, Mennonites, Dunkers and others, coming as with one accord, and with one mind. Many were thus for the first time, happily brought together. Bro. Boehm was a man of small stature, wearing his beard long, and was dressed in the true costume of a Mennonite. Wm. Otterbein was a large man, showing a prominent forehead, on which one might see the seal of the Lord impressed. Boehm preached the first sermon, at the close of which, and before he had time to take his seat, Otterbein rose up, and folding Boehm in his arms, said with a loud voice, “We are brethren.” At this sight some praised God aloud, but most of the congregation gave place to their feelings—weeping for joy. This meeting, and the peculiar circum-

stances attending it under the harmonizing influence of the divine spirit, which operated so wonderfully in uniting a people of so many pre-existing orders, in one common bond of brotherhood under the Great Head of the Church, free from party strife and feeling, gave rise to the name of "*United Brethren in Christ*," a name which the Church some time after, thought proper to adopt. *

The great meetings, so called at the time, will be more fully noticed as we progress.

*[This event in the rise of the Church of the United Brethren in Christ, has been noticed by the author in the Appendix written for the *HE PASA EKKLESIA*, published by Clyde and Williams, Harrisburg, Pa., and subsequently republished by the Rev. John Winebrenner. In each a typographical error occurs in the name of the author. *H. G. Spoyth*, should read, *H. G. Spayth*.

CHAPTER IV.

William Otterbein in Baltimore organizing a Church—Church book of the Evangelical Reformed Church translated from the German—Faber, — Wallauer—Call of Otterbein—Organization, and articles of constitution and discipline—Comment on the articles—No German Reformed minister could officiate in the Church on Howard's Hill—Similarity between those articles, and the present discipline of the United Brethren Church—Points insisted on.

In the year 1774, as already noticed, we find Wm. Otterbein in the City of Baltimore, organizing a Church, separate and apart, in doctrine and disciplinary rules from the German Reformed Church, as will appear from what follows :

Translated from the original German manuscript.

THE CHURCH BOOK OF THE EVANGELICAL REFORMED
CHURCH.

Howard's Hill, Baltimore.

IN THE NAME OF THE TRIUNE GOD: AMEN.

In the year 1771, there stood in the Reformed Church in Baltimore, a preacher by the name of Faber; but for as much as said Faber, not being in fellowship with the Reformed preachers in Pennsylvania, i. e. he was no member of the Coetu Pennsylvanu, and likewise led an offensive life, a division took place in this Church. In the month of October of said year, met the said Reformed preacher in Reading, Pa., where deputies from both parties of this divided Church attended; here it was resolved to

dismiss said Faber, which was done. Both parties agreed now unitedly to call a preacher from the Coetus, and offer this call to Mr. Bluhmer, but not accepted by him. The Coetus now resolved to send to the Baltimore Church, a preacher from among the four, which at that time, according to letters from Holland, were on their way, and now daily expected. In the mean time, there came to Pennsylvania W. Wallauer, but whom the Synod of Holland had not sent. The opposite party, without saying a word to the other party, contrary to the agreement and the resolve of the Coetus, brought him away, and received him as their preacher. But at the next Coetus, which was held in the year 1772, deputies from both parties attended; and the Coetus protested against Wallauer, and the conduct of his party, and that they could take no further notice of them. Scarcely any hope being now left for a re-union, the remaining members of this Church, found themselves under the necessity to consider of another preacher, and to form a Church for themselves. This call was made to William Otterbein, who then stood in the Reformed Church in York; but he refused because of the disorganized circumstances; but after repeated solicitations, was willing, provided the Coetus should give consent. At the next Coetus, deputies from both parties appeared again, and before a final action in the matter with Otterbein, a union took place, and William Hendel proposed as preacher, to which the deputies of both parties consented. But a few days after the return home of the

deputies, the opposite party rejected the proposition and all, to which their deputies had pledged themselves. The division was now greater than at any former period, and the prospect of a re-union entirely vanished, and the members of this Church, who had before addressed Wm. Otterbein, saw the absolute necessity to form a Church for themselves, and give W. Otterbein a new call, which he finally accepted, and subsequently in the year 1775 by the Coetus held in Lebanon, confirmed. Article 14.

After due consideration, the Coetus deems it proper, (good,) that Domine Otterbein continue in his pastoral office; from report, it appears that his labors are blest, and the opposing party cease the strife.

CONRAD BUCHER, *Sec. Pro Tem.*

CHURCH BOOK.

William Otterbein came to Baltimore, May 4th, 1774, and commenced his ministerial office. Without delay, and by the help of God, he began to organize a Church, and as far as it was possible for him, to bring it within the letter and the spirit of the gospel. Such disciplinary Church rules as were needful, were therefore from time to time adopted, made known, and the importance of keeping them earnestly enjoined.

But the afflicting and long continued war, and the dispersion on account of the same of many of its members into the interior of the country, prevented

those rules from being written in a book for their preservation.

But through, and by the goodness of God, peace and quietness being restored, and the gathering together of former members, with a considerable addition of new members, the Church finds herself at this time, considerably increased. Therefore it is unanimously considered and ordained by the whole Church, to bring the CONSTITUTION and ordinances of this Church, into the following form, which we hold as agreeing with the word of God, and for their permanency and perpetual observance herewith record and preserve.

By the undersigned preacher and members which now constitute this Church, it is hereby ordained and resolved, that this Church which has been brought together in Baltimore, by the ministration of our present preacher W. Otterbein, in future consist in a preacher, three elders, and three deacons, an almoner and church members, and these together shall pass under and by the name — The Evangelic Reformed Church.

2d. No one, whoever he may be, can be preacher or member of this Church, whose walk is unchristian and offensive, or who should live in some open sin. — (1 Tim. 3: 1–3. 1 Corinth. 5: 11–13.)

3d. Each Church member to attend faithfully the public worship on the Sabbath day, and at all other times.

4th. This Church shall yearly solemnly keep two days of humiliation, fasting and prayer, which shall

be designated by the preacher, one in the spring, the other in the autumn of the year.

5th. The members of this Church, impressed with the necessity of a constant religious exercise, suffering the word of God richly and daily to dwell among them — (Col. 3: 16. Heb. 3: 13. 10: 24, 25,) each sex shall therefore meet apart once a week, for which the most suitable day, hour and place, shall be chosen, for the males as well as the females, for the first an hour in the evening, and for the last an hour in the day time, are considered the most suitable. In the absence of the preacher, an elder or deacon shall lead such meetings.

(a.) The rules for these special meetings are these: No one can be received into this society, who is not resolved to flee the wrath to come, and by faith and repentance, to seek his salvation in Christ, and be resolved willingly to obey the disciplinary rules, which are now observed by this Church, for good order, and the advance in godliness, as well as such as in future may be added by the preacher and Church vestry; yet always excepted that such rules are founded on the WORD OF GOD, which is the only unerring guide of faith and practice.

(b.) These meetings to commence and end with singing and prayer, and that nothing be done, but what will tend to build up and advance godliness.

(c.) That such who attend these special meetings but indifferently, sickness and absence from home excepted, after being twice or thrice admonished,

without manifest amendment exclude themselves from the Church, (*versambung.*)

(*d.*) Every member of this Church should fervently engage in private worship; morning and evening to pray with his family; himself, and his household to be induced to attend divine worship at all times.

(*e.*) Every member shall sedulously abstain from all back-biting and evil-speaking of any person, or persons, without exception, and specially not of his brethren in the Church. — (Rom. 15: 1–3. 2 Cor. 12: 20. 1 Peter 2: 1. Ja. 4: 11.) The transgressor shall in the first instance be admonished privately, but the second time he shall be openly rebuked in the class meeting.

(*f.*) Every one to avoid all worldly and sinful company, and to the utmost shun all foolish talking and jesting. — (Ps. 15: 4. Eph. 5: 4–11.) This offence will meet with the severe Church censure.

(*g.*) No one shall be permitted to buy or sell on the Sabbath, nor attend to worldly business, not to travel far or near, but each spend the day in quietness and religious exercises. — (Isa. 58: 13, 14.)

¶ That each member willingly attend to any of the private concerns of the Church, when required so to do by the preacher or vestry, and that each one strive to lead a quiet and godly life, lest he give offence, and fall into the condemnation of the adversary. — (Math. 5: 14–16. 1 Pet. 2: 12.)

6th. Any person expressing a desire to commune with us at the Lord's table, although they have not

been members of our Church, shall be admitted by consent of the vestry, provided that nothing justly can be alledged against their walk in life, and more especially when it is known that they are seeking their salvation. After the preparation sermon, such persons may declare themselves openly before the assembly; also, that they are ready to submit to all wholesome discipline; and thus they are received into the Church.

7th. For as much as the difference of people and denominations, end in Christ. — (Rom. 10: 12. Col. 3: 11,) and availeth nothing in Him, but a new creature — (Gal. 6: 13–16.) it becomes our duty according to the gospel, to commune with, and admit professors to the Lord's table, irrespective of whatever order, or sort, of the christian Church.

8th. All such persons who may not attend our class-meetings, nor partake of the holy sacrament with us, but attend our public worship, shall be visited by the preacher in health and in sickness, and on all suitable occasions, admonish them, baptize their children, attend to their funerals, impart instruction to their youths, and should they have any children, the Church shall interest herself for their religious education.

9th. The preacher shall make it one of his highest duties, to watch over the rising youth, diligently instructing them in the principles of religion, according to the word of God. He should catechise them once a week, and the more matured in years, who have obtained a knowledge of the great truths

of the gospel, should be impressed with the importance of striving through divine grace, to become worthy recipients of the holy sacrament. And in view of Church membership, such as manifest a desire to this end, should become fully instructed for a time, be examined in the presence of their parents and the vestry, and if approved, after the preparation sermon, to be presented before the Church and be admitted.

10th. The Church to establish and maintain a German School, as soon as possible; the vestry to spare no effort, to procure the most competent teachers, and devise such means and rules as will promote the best interest of the school.

11th. That after the demise or removal of the preacher, the male members of the Church shall meet without delay in the Church edifice, and after singing and prayer, one or more shall be proposed by the Elders and Deacons, a majority of votes shall determine the choice; and a call be made accordingly; but should the preacher on whom the choice fell, decline the call, then as soon as possible, others shall be proposed, and a choice gone into, but here it is especially reserved, should it so happen; that before the demise or removal of the preacher, his place should already have been provided for by a majority of votes, than no new choice shall take place.

12th. No preacher shall stay among us, who is not in unison with our adopted rules, and order of things, and class-meetings, and who does not diligently observe them.

13th. No preacher can stay among us, who teacheth the doctrine of predestination, (*Gnadenwahl*,) or the impossibility of falling from grace, and who holdeth them as doctrinal points.

14th. No preacher can stay among us, who will not to the best of his ability, CARE for the various Churches in Pennsylvania, Maryland and Virginia, which Churches under the superintendence of Wm. Otterbein, stand in fraternal unity with us.

15th. No preacher can stay among us, who should refuse to sustain with all diligence, such members who may have arisen from this or some other Churches, or who may yet arise as helpers in the work of the Lord, with preaching and exhorting, and to afford unto them all possible encouragement so long as their life shall be according to the gospel.

16th. All the preceding items (*puncte*,) shall be presented to the preacher chosen, and his full consent thereto obtained, before he enters on his ministry.

17th. The preacher shall nominate the Elders from among the members who attend the special meetings, and no others shall be proposed, and their duties shall be made known unto them by him, before the Church.

18th. The Elders so long as they live in accordance with the gospel, and shall not attempt to introduce any new act contrary to this constitution and ordinances, are not to be dismissed from their office, except on account of debility or other cause: should any one desire it, then in that case, or by reason of

death, the place shall be supplied by the preacher as already noticed.

19th. The three Deacons are to be chosen yearly on new years day, as follows:

The vestry will propose six from among the members who partake with us of the holy sacrament. Every voter shall write the names of those three whom he desires for Deacon, on a piece of paper, and when the Church has met, these papers shall be collected, opened and read, and such as have a majority of votes, will be made known to the Church and their duties made known unto them by the preacher, in presence of the Church.

20th. The Almoner shall be chosen at the same time and manner as the Deacons, who at the next election will present his account.

21st. The Preacher, Elders and Deacons, shall attend to all the affairs of the Church, compose the Church vestry, and shall be so considered.

22d. All deeds, leases and other rights concerning the property of this Church shall be conveyed in the best and safest manner to this Church vestry, and their successors, as Trustees of this Church.

23d. Should a Preacher, Elder or Deacon be accused of any known immorality, and upon the testimony of two or three creditable witnesses, the same should be proven against him, he will be immediately suspended; and until he gives sure proof of true repentance, and makes open confession, he remains excluded from this Church. The same rule shall be observed and carried out against members

of the Church, who shall be found guilty of immoral conduct. — (1 Cor. 5: 11–13. 1 Tim. 5: 20, Tit. 3: 10.)

24th. All offences between members, shall be dealt with in strict conformity with the precepts of our Lord,—(Math. 18: 15–18.) No one is therefore permitted to name the offender, or the offence, except in the prescribed order of our Saviour.

25th. No member is allowed to cite his brother before the civil authority, for any cause. All differences shall be laid before the vestry, or each party may choose a referee from among the members of the Church, to whom the adjustment of the matter shall be submitted. The decision of either the vestry or referees, shall be binding on each party; nevertheless should any one believe himself wronged, he may ask a second hearing, which shall not be refused. This second hearing may be either before the same men, or some others of the Church; but whosoever shall refuse to abide by this second verdict, or on any occasion speak of the matter of dispute, or accuse his opponent with the same, excludes himself from the Church.

26th. The Elders and Deacons shall meet four times in the year viz: the last Sabbath in March; the last Sabbath in June; the last Sabbath in September, and the last Sabbath in December, in the parsonage house, after the afternoon service, to take the affairs of the Church into consideration.

27th. This constitution and ordinances, shall be read every new years day before the congregation, in order to keep it in special remembrance, and that

it may be carefully observed, and no one plead ignorance of the same.

28th. We, the subscribers, acknowledge the above written items and particulars, as the ground work of our Church, and we ourselves as co-members by our signature, recognize and solemnly promise religious obedience to the same.

WILLIAM OTTERBEIN, *Preacher.*

LEHARD HERBACH,	}	<i>Elders.</i>
HENRY WEITNER,		
PETER HOFMAN.		

PHILLIP BIER,	}	<i>Deacons.</i>
WILLIAM BAKER,		
ABRAHAM LORSH.		

BALTIMORE, January 1st, 1785.

The foregoing record of the cause and subsequent rise of the Otterbein Church in Baltimore, portrays in sombre colors, the unhappy condition of a single Church, ending in the withdrawal of some of its members, and in their making choice for their preacher, of a man in whom they could confide and trust. This record incontrovertibly proves, that the Church on Howard's Hill, organized under the auspices of Bro. William Otterbein, by the name of the Evangelical Reformed Church, (*gemeinde*,) was, and is in doctrine and disciplinary rules, *different* and *distinct* from the so called German Reformed Church, and this, the history of that Church, will clearly prove.

The reader will please to compare the foregoing constitution of the Otterbein Church, with a few

quotations from the *HE PASA EKKLESIA*, History of the German Reformed Church, by Lewis Mayer, D. D., which coming as it does from the best authority, and written as late as 1844, may be regarded as reliable.

He Pasa Ekklesia, page 337, Rev. L. Mayer says: "The founder of this Church, was Ulric Zwingle." Page 340, "After the death of Zwingle and Eco-lampadius in 1531, none of their associates enjoyed so decided a superiority over his brethren, as to give him a commanding influence over the whole Church, and to secure to him the chief direction of her councils. This honor was reserved for John Calvin." Page 342, "Zwingle taught the doctrine of absolute Predestination, as well as Calvin."—*ibid.* Page 343, "The doctrinal system of the German Reformed Church, is contained in the Heidelberg catechism." Page 344, "The catechism in its general character is Calvinistic." Page 345, "The Heidelberg catechism is the only symbolical book of the Church in the United States." Mr. Mayer goes on to state, on the same page and book from which we quote, as follows: "Subscription to the catechism by candidates for the ministry, is not required at their ordination: a verbal profession of the doctrine of the Church being deemed sufficient."*

Now, the constitution of Otterbein's Church in Baltimore, expressly provides (item 13,) that a

NOTE.—Query. Which is most binding on the conscience of man, subscribing with the pen, or professing with the lips, in the ordination vow ?

preacher holding the above as doctrinal points, can not stay among us. It is evident from the quotations made above, that the German Reformed Church is in doctrine Calvinistic. The conclusion therefore is irresistible, that no minister of the said G. R. Church, can ever officiate as pastor in the Otterbein Church in Baltimore, without directly violating the constitution upon which it was established.

Items 14, and 15, expressly provide that no one can be a pastor of that Church, *who does not sustain a ministerial relation to the various Churches in Pennsylvania, Maryland and Virginia*, under the guidance of William Otterbein.

And that he must diligently assist the preachers who had been raised up in those Churches, or who should in future rise up in them as preachers, &c. To meet these provisions, the preacher in Otterbein's Church in Baltimore, must of necessity stand in full connection with the preachers and churches of the United Brethren in Christ; for these are the only preachers and churches in Pennsylvania, Maryland and Virginia, in which William Otterbein had a chief direction, and ordained Elders in and for the same.

This constitution should be viewed as a disciplinary rule for the Church at large, except so much as was peculiarly applicable to the Church in Baltimore. From the second paragraph to the sixth, including the letter g, we have presented to us in a concise and scriptural form, all that is most essential in constituting a Church, and the rules

which should govern the same, individually and collectively. As such they were acceptable to all the Churches, from and after the first Conference held in the City of Baltimore 1789, up to the time of the General Conference in 1815, when they entered with little variation, under their appropriate sections, into our present discipline.

We like the spirit which pervades that document throughout. Being written in the sententious style, it must be read with care. In the original, it is one of the most compact, and at the same time, one of the most comprehensive productions of the pen. Take it is a whole, and in view of the time and the prevailing prejudices, it bears the impress of a master mind, and does honor to the author.

POINTS INSISTED ON.

The purity of the ministry ; the piety of members ; the necessity of attending faithfully on the means of grace, in public and in private ; the propriety of class and prayer meetings ; the sacredness of the Sabbath, and how to be spent ; the doctrine of the Church ; that preachers must harmonize and sustain each other in the work of the Lord, to the best of their ability. These points enter *essentially* into the elementary rules of a christian Church, and upon the observance of them rests the usefulness and perpetuity of Churches. As to the age of the discipline of the United Brethren Church in Christ, it is of little importance, whether it be of yesterday or a century past ; but it is all important that it be of the

right character, and in the letter and spirit of the scriptures. In whatever light our present discipline may be viewed, and however favorably adjudged by an intelligent community, we find its original traced out by Wm. Otterbein, as early as 1785.

CHAPTER V.

First Conference — Second Conference — George Adam Guething — character of his preaching — his childlike humility — persecutions — his house Otterbein's home when out of Baltimore — Christian Newcomer — his conversion — call to the ministry — acquaintance with Otterbein and Guething — his burning zeal, industry, and extensive labors in the ministry.

The first Conference was held in Baltimore in the year 1789.

PREACHERS PRESENT.

William Otterbein,	George A. Guething,	Adam Lehman,
Martin Boehm,	Christian Newcomer,	John Ernst,
Henry Weidner.		

PREACHERS ABSENT.

Benedict Swoap,	Frederick Schaffer,	Christopher Grosh,
Henry Baker,	Martin Kreider,	Abraham Draksel.
Simon Herre,		

From some conscientious scruples, no record had been kept of the number of Churches nor members in general.

The second Conference was held in Paradise township, York county, Penn., at the house of Brother Spangler, in the year 1791.

PREACHERS PRESENT.

William Otterbein,	Christian Newcomer,	J. G. Pfrimmer,
Martin Boehm,	Adam Lehman,	John Neiding,
G. A. Guething,	John Ernst,	Benjamin Sauder.

Thus, giving an increase of three brethren in the ministry.

We now proceed to take notice of the third name

on the Conference list; George Adam Guething, who became connected with Otterbein and Boehm in the year 1772. His residence was on the Antietum, Washington county, Maryland.

The talent and ministerial graces of these three brethren in chief, when brought together, cannot now be well conceived; and it is beyond our ability to convey a just idea of them to the reader. Otterbein was argumentative, eloquent, and often terrible. In the elucidation of scripture, he was very clear, and full, few being his equal.

Boehm was the plain, open and frank expounder of God's word; being all animation, all life; often irresistible, like a mighty current, carrying his hearers into deep water.

But brother Guething was more like a spring sun rising on a frost silvered forest, gradually affording more heat, more light, till you could hear, as it were, the crackling in the forest, and the icy crust beginning to melt and fall away, and like a drizzling shower ending in a clear and joyous day: such was Guething. He was the St. John of this clover leaf; always soft and mellowing; of good parts, having a well cultivated mind; in conversation cheerful, interesting and pleasing, and every way a desirable companion. Brother Guething preached often, and traveled much. His bland manners, his affability and shining talents, secured for him universal respect and esteem, good congregations, and what was much more important, access to the hearts and consciences of those who came to hear him. He would

follow the sinner in his devious paths; showing the severity of God's holy law in a manner which made stout hearts to quail and tremble, and then with feelings and language peculiar to himself, present to the stricken-hearted a loving Saviour, and in tones so beseechingly sweet, that the effect was invariably a congregation in tears. Here was the secret power which he possessed over an audience. All that ever heard him, saw it — felt it — he alone seemed to be unconscious of it; but love and a childish good nature, like the rays of an evening sun, resting quietly on his round face, was all that could be seen of the great mind, in the midst of sinners crying for mercy, or saints shouting for joy. Many were awakened under the preaching of brother Guething in Pennsylvania, Maryland and Virginia.

But withal, he was not left without opponents in the course of his gospel labors, and journeyings. Having been brought up in the German Reformed Church, that Church was held dear in his affections, nor was this without a return from many members in that Church, to whom the preaching of Guething had been made the power of God to their salvation. He likewise enjoyed the friendship and esteem of some of her preachers; but from that Church came also some of his trials, by way of opposition to the work of grace, and the conversion of the people. Opposition or persecution from those with whom we have been associated or united, in natural, social and religious relations, comes with a keener edge, and wounds deeper than when directed

against us from any other source. When speaking of these things, while the big tear dropped from his eye, he would say "For the hurt of the daughter of my people, am I hurt. Oh! what a Saviour we have, and yet the health of my people is not recovered!"

Big meetings were held at an early day in his immediate neighborhood, probably as early as 1786 or 87, and so continued from time to time while he lived, and long after the time of his earthly life. Otterbein was nearly always present at these meetings, until infirmity and age forbade attendance. Bro. Guething's house was Otterbein's retreat; his headquarters when out of Baltimore. Perhaps never loved two men better, nor for a longer period of time, than Otterbein and Guething loved each other. Brother Guething's was also the council house for the preachers, far and near. He was much looked to for counsel, for advice and instruction, and such was the love towards him, and the confidence in him, that his word had much of the authority of law, and his counsel was as the counsel of the ancients; and this was given on his part with such humility and tenderness of love, that the impression could never be forgotten nor effaced. But Bro. Guething was a man, nor is it meant that he was faultless; but such as he was, God had raised him up for a great work. How faithfully he performed the work allotted to him, in the history of the Brethren Church was exemplified in the forty years of his illustrious life, spent joyfully in the service of his Divine Master.

The time when, and where, and the circumstances and manner of the death of G. A. Guething, Martin Boehm, and William Otterbein, with other ministerial brethren, will be noticed in this work in due time.

The next name in order, claiming our attention, and deserving more than a passing notice on our pages, is Christian Newcomer. Although more is known of him to some brethren now living, than of his three predecessors, yet ere long, C. Newcomer will be also a stranger to the living generation, and all that may remain of him on earth — be what history records.

Christian Newcomer was born in Lancaster Co., Pennsylvania, January 21st, 1749. He was raised and brought up by his parents in the Mennonite Society. After suffering severe trials and deep distress of mind, from a consciousness of his lost estate, (*verlohrnen Zustand*,) by prayers and supplications at a throne of grace, he experienced religion in his *eighteenth* year. Of this he speaks in his journal: — “The anguish of soul was removed. I did not know what had happened unto me; my heart felt glad; my soul was happy; my mouth was filled with praises and thanksgiving to God, for what He had done for me, a poor unworthy creature. I thought if ever a being in this world had cause to praise the Lord, I was that being. For some nights, tears of gratitude and joy moistened my pillow; and I passed many happy hours. This state of mind continued for some time, my soul was happy, when I arose

in the morning, to me all nature loved and smiled — all things had become new, I was made to rejoice all the day long. But by degrees I lost this joy, this peace of mind; fear returned again, and took possession of my heart. In this situation I consulted a preacher in the Mennonite Church: He advised me to be baptized, join the Church, and take the sacrament. I followed his advice, and did as he directed me, but found no peace.” He used to say, when speaking of this period of his life, that this state of mind, he believed, was caused by refusing to comply with the convictions resting with much weight upon his mind, to tell his experience in meeting, and exhort the people to flee the wrath to come.

In this unhappy condition he passed several years, experiencing alternately, great joy, and again passing days and nights in distress and agony of soul. He remarks, “I do sincerely believe, if I had been obedient to the call of God, I should have been saved much distress of mind. But the office of a preacher appeared to me too important, too great, and myself less than nothing.”

He was solicited to make the effort, and preach, which the grace that was in him, constrained him to do. He made the effort to speak at a meeting, relating his own experience, and the painful exercises of his mind, in reference to warning others of their danger, how he had resisted this call, until it burned in his bones like a fire, and why? “I stammered this out as well as I had ability, and could not restrain my tears, beseeching the people to embrace in

Christ the offered mercy. This had a good effect, many tears were shed, and convictions ensued. In this discharge of my duty, which I believe I owed to God and my fellow men, a sense of the divine approbation rested on my mind."

Hence he was requested to exhort and speak in public. But previous to this time, and soon after his removal to Maryland, he had become acquainted with Otterbein and Guething. He writes in his journal — "Frequently I had heard them preach in my own vicinity, their preaching making lasting impressions on the hearts of their hearers. They insisted on the necessity of a genuine repentance and conversion to God, in the knowledge and pardon of sins past. Their preaching appeared to be owned and blessed of God. Many were awakened from their sleep of sin and death, were brought from darkness to light, and from the power of sin and satan to God, found the pearl of great price, and adhered to, and followed the doctrine which they preached. These they formed into societies, and for the time being, were called by some, 'Otterbein's people.'

"Whereas these men preached the same doctrine which I had experienced, and which, according to my views and discernment, perfectly agreed with the doctrine taught by Jesus Christ and his Apostles; — therefore I associated myself with them, and joined their society, and was blessed. Although I withdrew myself from the Mennonites, on account of the want of life and power of religion among them, I never felt in any wise accused in my own mind for so doing; —

on the contrary, have received many blessings of God when assembled with my new brethren.”

The history of Bro. Newcomer as far as we have taken notice of it, furnishes another evidence of the fact, that whatever religion the people professed at that period, 1767, it was a religion of form, with little or no experience of heart. In him we have a youth of sixteen years of age, under deep conviction, distressed with the thoughts of eternity, and of being lost for days, and weeks, and months, and knowing no one to whom he might make known the religious exercises of his mind. The spirit of the Lord without human agency, led him on in repentance and in secret prayer, until the love of God was shed abroad in his heart.

The second period in Newcomer's life, is his call to preach the gospel. In the twenty-seventh year of his age, a measure of grace is committed unto him to preach Christ, but he hesitated. When urged to speak, he would shrink from the task, and let the opportunity slip. For this dereliction of duty, he felt inwardly condemned, the spirit saying, “*behold I have given thee a knowledge of sin, and made known unto thee the way of salvation ; if thou refuse to warn thy fellow men,—wo to thee if thou preach not the gospel !*” But he said the office of a preacher, struck him to be of such vast importance, and awful responsibility — and then the thought that he was insufficient for these things, restrained him again. Being thus pressed and enjoying no peace of mind, to deliver himself, — like Jonah, he sought

safety by flight. He sold his plantation in Pennsylvania, and removed into the State of Maryland. His reluctance to preach was of himself, his removal to Washington county, Maryland, undoubtedly was of the Lord. Here he met with Otterbein and G. A. Guething, and in their preaching he found a response in his own heart. A friendship ensued, which soon united their hearts and affections, in one common interest and cause, and which remained unbroken, till death severed the bond on earth.

The doubts on his part, as to the validity of his call to preach, were now happily removed, and an effectual door was opened before him to preach the unsearchable riches of Christ. He indeed, was a chosen vessel of the Lord, as his subsequent labors most amply prove. Though in some respects, less than Otterbein, Guething or Boehm, nevertheless take him as he was, we are justified in saying of him, that the grace of God was not bestowed on him in vain, for he labored more abundantly, journeyed more, preached more frequently, and visited more extensively. He was just the man by nature and by grace, for his place ; without him the *cluster* would have been incomplete. Tall in stature, of a commanding figure, and a keen visage, a voice moderately strong, and if at times impeded for a moment by some natural defect, it but heightened the effect of his preaching, drawing the attention of the audience only nearer to the speaker, affording him an opportunity to draw the gospel *net* more effectually around them, and thus secure a larger draft. From

first to last, and for many years, Bro. Newcomer made good proof of his ministry, in all things showing himself a pattern of good works. In doctrine he was pure, grave, and sincere. He was successful in winning souls to Christ, and unremitting in his labors, being often and suddenly called upon to attend meetings appointed without his knowledge, to reach some of which, he had to travel one hundred and more miles. These protracted meetings, with all other meetings which he attended, required much time, neglect of business at home, beside traveling expenses: and this was done without receiving the least remuneration. To do this, required on his part, much self-denial and sacrifice of domestic interests, which brought him often into great straits, and sore conflicts. But he said he had promised to be obedient to God, and the brethren, so none of these things moved him from his purpose of preaching Christ. His burning zeal would give him no rest, in season nor out of season; neither in summer nor winter. He was sometimes heard to say, — “Well this is hard, but the salvation of one soul outweighs it all — let me go.” Often he was compelled to make forced rides, to expose his person in the most inclement season of the year, and the stages of high water; but none of these things could check him in his course. The writer, when traveling Susquehanna Circuit in the year 1812, in the depth of winter, of cold and snow, had meeting in Berks county. While preaching, Bro. Newcomer’s tall figure made its appearance at the door. I beckoned

to him to come to the stand, but the room being crowded, he remained where he was, and without leaving the door, closed the meeting with a very impressive exhortation, and sang and prayed. I pronounced the benediction. The audience made a move to leave. Now was Newcomer's time; he shook hands with one, and then with another, addressing some by name — exhorted all young and old, with a voice and visage as spiritual and holy, as if he had just come from the court of heaven. Many began to weep, and we had a gracious and powerful blessing.

Thus often when it was thought that he was far away, he would come upon meetings unexpectedly and unlooked for, — but his coming was everywhere, and always hailed with joy. For of a truth, God was with him, and had made him a blessing to the Church and to the people.

The demise and closing scene of his life, will be noticed in due time.

CHAPTER VI.

Biographical Sketch of John G. Pfrimmer — character of his preaching — his extensive labors — Sketch of John Neiding — birth — baptism — chosen by lot to preach — seeks a clean heart — finds experimental salvation — effect of his preaching the doctrine of the New Birth — his virtues — popularity of his preaching — his death — Remarks on the Biographic Sketches.

Of the preachers who attended the Conference in 1791, two are yet to be noticed before we can proceed, viz: John G. Pfrimmer, and John Neiding.

Brother Pfrimmer was a native of Alcace, in France — was born 1762, and brought up in the German Reformed Church. He emigrated to the State of Pennsylvania, in 1788, soon after which, he was made a partaker of divine grace. Having received a good education, and believing it to be his duty to preach, he began to exhort and to preach Christ and him crucified. His fitness to preach, manifested itself in the deep impressions which his discourses made, and the display of talent, promised a degree of usefulness in the ministry, which was much needed, and which at this very time was a great accession to the strength and influence of the rising Church. He was a fluent speaker: with a mind possessing strong intellectual powers: a nervousness run through all his discourses, which were full of original thought and expression, bringing things new and old from the treasury of the Lord. His sermons

were highly impressive, instructive and abiding in their effects. He had a comprehensive knowledge of the sacred scriptures, well knowing how to apply them to the hearts and consciences of men. He loved to say, "*Thus saith the Lord,*" which was attended with power.

By his ardent and efficient labors, many heard and received the joyful sound of gospel grace. The work of God was multiplied, and greatly spread by this energetic servant of the Lord, through a great part of Pennsylvania; first east, and then in the vallies of the Susquehanna, till the year 1800, when he crossed the Allegheny mountains, preaching with various success through the counties of Somerset, Westmoreland and Washington; from whence in 1808, he followed the emigration west, through the State of Ohio, and finally settled himself in Harrison county, in the State of Indiana, without however, discontinuing his itinerant labors, and visiting the Churches east as far as Pennsylvania and Maryland. He attended the General Conference held in the State of Ohio, 1825. May 13th, 1797, a great meeting was held at the Sinking Spring, Pa., where Bro. Pfrimmer with Bro. Boehm, Newcomer, Draksel and other brethren, were present. Bro. Pfrimmer preached the first sermon on the Sabbath. And October 14th, same year, a great meeting was held at Bro. M. Boehms, where Bro. Pfrimmer, with Guething and Newcomer, attended. The meeting at the Sinking Spring, was as the harvest is before the

reapers; there was a reaping and a gathering of fruit unto eternal life.

John Neiding was born in Berks county, Pa., 1765; soon after which, his father removed into the neighborhood of Harrisburg, Dauphin county, where John was raised, and brought up by his parents in the Mennonite Church. Being of a serious turn of mind, and reserved habits, while yet quite a youth, he was received by baptism into the said Church.

In his twenty-fifth year, he was selected and chosen to be a preacher, by lot,—while at the same time, and previous thereto, he had been earnestly seeking and praying for a clean heart, and for a token of God's love. Being now set apart as a preacher, the desire for a clean heart, and a token that he was a child of God, (as he expressed it,) pressed the more heavily upon him, and he prayed more frequently and more fervently. Beside this, he felt the necessity and importance of preaching an experimental salvation from sin; and this salvation he soon found, and was made to rejoice. And as it always follows, the preacher will declare those scripture truths which he has learned to know by his own experience. So it was with Bro. Neiding; he began to preach with much force and energy, the cause, the nature, and the necessity of the new birth. "*Ye must be born again!*" This was more than his Mennonite brethren expected from him, and more than they as a Church, were willing to receive.

One instance we will relate in few words: Some time after his conversion, whilst he was preaching

and exhorting with much feeling, many in the congregation began to be moved, and some were crying loud enough to be heard. The old preacher caught brother Neiding by the arm, saying — “O ! not so brother ! You press the subject too far !” To this he quietly replied — “There is no stopping this side of heaven. I will press it — yet more earnestly.”

Of all the brethren we have yet, or may hereafter notice, brother Neiding was the Nathaniel; a man possessed of an excellent spirit, meek, gentle, just, having a good report of them that were without ; as a steward of God, blameless ; as a teacher, he was able by sound doctrine, both to exhort and to convince the gainsayers. The virtues and the graces so pre-requisite of an Elder in the Church of God, shone all around him with a clear and steady light, (and what may safely be deposited here as a memorable relation,) that light, and those virtues and graces shedding so much luster around his path, *were never be-clouded, nor suffered a momentary eclipse* by any false step on his part, in his long and eventful life.

His language was select and chaste, in the pulpit, and out of it. His manner of preaching, taking the words, the sound and sweetness of his voice in harmony with the actions of his body, and the use of his hands and fingers, was, to use a figure, like the chiming of silver bells, producing on the audience the various impressions which the gospel theme affords. The sinner when hardly dealt with, was obliged to listen and to hear, while the bells sounded a painful alarm through every avenue of his guilty

soul ; to the broken hearted, the disconsolate, the embittered spirit, he chimed a hosanna from the man of woe, with tones as heavenly and sweet, as if they really came from celestial climes. As a builder of the Church edifice, the materials in his hands, were gold, and silver, and precious stone.

If a meeting house or Church was to be dedicated, be it Lutheran, German Reformed, or otherwise, brother Neiding received the most friendly invitation to participate in the services and solemnities thereof. His fame was in all the Churches. Yet such as he was, be it remembered, or rather in charity be it forgotten, the Mennonite Church thrust him out from among them, as they had thrusted Boehm.

Such was brother John Neiding and J. G. Pfrimmer as noticed above, whose names eminently deserve to be fully associated with those illustrious men, whom the Great Head of the Church honored with a holy call, to raise his Zion among the German Churches from the dust, and to whom the Lord said, "ARISE AND SHINE." Thousands have seen the light, and thousands have walked in it !

In noticing his demise, it will be seen that he spent a long and useful life. Having obeyed the ministerial call in the morning hour, he endured the heat and burthen of the day, with undiminishing diligence, not shrinking in the duties and onerous tasks which the day brought forth. The frost of many winters had whitened his head to a snowy whiteness, yet he labored and preached to the last hour and minute of his eventful life.

His last sermons, especially those preached at

camp-meetings, are still fresh in the minds of those who heard them, and continue to wake up the sweetest recollections of the past, and this past is casting its silver rays of light beyond the borders of the tomb, revealing to the enraptured vision, a pathway of the purest light, leading to immortality — where saints, where God and Christ are found to dwell, —

“The saints secure abode.”

JOHN NEIDING,

DEPARTED THIS LIFE

JANUARY, A. D. 1844.

IN THE SEVENTY-NINTH YEAR OF HIS AGE,

AND FIFTY-THIRD YEAR OF HIS MINISTRY,

WHICH HE EXERCISED WITH AN ABILITY NEVER TO BE FORGOTTEN.

But a few days before his departure being met by a friend, saying, “Bro. Neiding will you allow yourself no rest?” To which he replied with tenderness, “*I do wish not to be found idle when the Lord cometh.*”

How striking the fidelity, how noble the expression, worthy to be engraven on imperishable monuments! What more fitting, more suitable sentiment for a watchman in Israel, and minister of the gospel to express. What sublime emotions swell the breast of those who have Jesus and his merits, to widen the circle of their now setting sun, with a purple flood of light.

To see friends depart with whom we were wont to

hold sweet communion on earth, watching with a sad heart the departure of the crimson wave of light, we see, or think we see, the messenger of death approach, but to dim our tearful vision at the moment when the golden fringe begins to brighten again, growing clearer and rising higher, as the emancipated spirit is about to pass through the gates into the City of the living God !

In a very brief and concise manner, have we endeavored to sketch or delineate the ministerial character, first of William Otterbein, secondly of Martin Boehm, thirdly of George Adam Guething, fourthly of Christian Newcomer, and fifthly and sixthly of John G. Pfrimmer and John Neiding. This has been more than an ordinary task for the writer, from one or two considerations.

The first is found in the men themselves, of whom we should give and preserve a correct knowledge in this book. As men, and as good men, they were but men in common with others. But all should be aware, that they had no ordinary work assigned them in the vineyard of the Lord; and the graces, abilities, and talents with which they were endowed, were commensurate with the duties which they were required to perform. And THESE servants of God, we have seen, and have enjoyed a personal acquaintance and ministerial relation with them; and we have seen them descend into the tomb; still we must confess, that we find not the ability to delineate sufficiently, either the character of the men,—the extent of their labors, or their resplendent virtues. Of this I am confident, the Biographic Sketches

fall much below the true standard; although I have endeavored to the best of my limited capacity, to give a faithful representation or portraiture, of each individual character, so that the reader may see them separate and apart, and then in his mind view them in a circle.

My second reason is, I am aware, that there are those who are dear to me, as the surviving relatives and friends, and others as brethren in the Lord, of all those men of God, who are jealous for the honor of the deceased, and whose memory is sacred unto them, and this honor, this memory being no less sacred and dear to our entire Church, and all those friends would be ready witnesses, should my pen for a moment wander from the truth, or attempt to exaggerate in any one point. We may be below their true merit, above it we cannot rise. These brethren justly occupy the fore-ground as instruments in chief, guided by a wise and overruling Providence in the work of reformation, and the rise and progress of the Church of the United Brethren in Christ.

Nothing could be more just, than to portray the character of the men whom the Lord was pleased to employ in the glorious reformation, and to afford a condensed view of their conversion, and espousal to God; of their call to the ministry, and their obedience to that call. Without this, the history itself would not only be very incomplete, but it would be found deficient in an *essential point* and the inquirer after truth, would be deprived of some of the mate-

rial evidences, bearing direct testimony on the question, whether the raising up of the United Brethren in Christ, was the work of men, or the work of God.

CHAPTER VII.

Spread of the brethren among the Germans in Pennsylvania, Virginia and Maryland— They preceded the Methodist— The reason Asbury loved Otterbein and the brethren — Union of spirit between the Methodist and Brethren -- Conference of 1800 — Adoption of the name United Brethren in Christ — Election of Superintendants
Many large meetings held Great manifestations of the power of God.

For the sake of order, and not to interrupt the Biography of brethren with which we had commenced, it was believed to be as well to notice the men first, and then to resume the thread of our narrative of the work, and the extension of the same, if it should take us back some years. It does not come within the range, we have allowed ourselves in this work, to trace out the same in its progress minutely. We may take up a period, not of one, but of several years, which we deem all-sufficient for our purpose.

In the year 1785, but a few years after the war, we find numerous congregations and societies of brethren, in the States of Pennsylvania, Maryland and Virginia, i. e. as far as the German population was found in those States. In most, if not in all those places, the Brethren preachers preceded the Methodist, and were in advance of them some years. When the Methodist preachers first pushed their way into the German settlements and towns, the

Brethren were the first people who received them to their houses, and afforded them opportunities and facilities to preach the gospel, and to extend the Redeemers kingdom among them. And this they did gladly, because they found that the preachers called Methodists, preached with much power and assurance, a living gospel, a living and heart-felt religion, in common with themselves. And though many understood the English language but indifferently, yet they could see with their eyes, and feel in their hearts, that God was with those preachers ; and when they saw souls converted to God by their preaching, their joy knew no bounds, and they called them their brethren in the Lord. This will explain the reason why Bishop Asbury loved Otterbein, and loved the brethren as he did ; and why Otterbein was requested to take part in his (Asbury's,) ordination. The Bishop was too noble minded to be capable of being insensible to the debt of gratitude, which he himself and many others of his brethren owed to Otterbein and his German brethren.

Hitherto, the brethren had been alone, for none else as yet, had come up to the help of the Lord with them. Now came Francis Asbury, with some of his brethren, who upon acquaintance are found to hold the same doctrine, have the same living faith, drink of the same spiritual fountain, were baptized with the same spirit, urging sinners to repent, and withal, being humble and holy men, loving God with a pure heart, fervently, and raising up societies

of devoted people. And these English men, called Methodists, found in the United Brethren the same spirit of grace, and truth and love; hence they were drawn, and flowed together. A mutual friendship and confidence ensued. This friendship, this pure disinterested love, was of great advantage to the cause of religion, and the extension of the reign of grace. These brethren when met, for a time, knew no difference,—had many happy seasons,—saw powerful conversions, and extraordinary displays of the outpouring of the spirit of God upon many people, as a result of their united labors.

Wesley's rules, as far as they came in conflict with, or would for a moment have interrupted or marred the festive joy, were either suspended, or held subject to the higher law of the love of Christ, as now seen, and happily enjoyed by a people speaking different languages, and being independent of each other in their denominational character. But being, as already noticed, one in faith, in hope, and one in love.

Would it were so now,
Will it be so again ? on earth,
And when ?

I confess it is hard for me to get away from this sunny spot. The love, I trust, still burns within my breast. I can look back, and yet see the smiles and cordial shakes of the hand, (*hands now cold in death, while mine writes and trembles,*) the hearty and joyous welcome, when Methodists and United Brethren met. Their songs, their voices, their shouts of Hal-

lelejah, Hallelujah, continued to ring—rings and vibrates in my nervous system, while I write, and thrills my very soul afresh. Whenever the mind dwells on the loveliness of those past scenes, an Angel seems to wisper, it was *then*,

That the morning stars sang together,
And all the sons of God shouted for joy:

We are constrained to say—

“What happy hours we once enjoyed,
How sweet their memory still.”

“Then there was no iniquity in Jacob,
Nor perverseness in Israel;
The Lord his God was with him,
And the shout of a king was among them.”

Conference was held September 25, 1800, in Frederick county, Maryland, at the house of Bro. Peter Kemp,

PREACHERS PRESENT.

William Otterbein,	Abraham Draksel,	J. Geisinger,
Martin Boehm,	J. G. Pfrimmer,	Henry Boehm,
G. A. Guething,	Christian Crum,	D. Aurauf,
C. Newcomer,	Henry Crum,	Jacob Bowlus.
Adam Lehman,	John Hershey,	

PREACHERS ABSENT.

John Neiding, Frederick Shaffer, Martin Krider, Chris. Grosh, Abraham Mayer, G. Fortenbaugh, David Snyder, Adam Reigle, A. Hershey, Ch. Hershey, Pa., John Ernst, M. Thomas, Md., Simon Herre, Daniel Strickler, John Senseny, Abraham Hiestand and I. Niswander from Virginia.

At this Conference there being a good representation of the Church in general, the name United Brethren, with the addition, in Christ, was adopted. The appellative, United Brethren, had characterized the Brethren as a distinct body of Christians for a

considerable time, previous to the setting of this Conference.

But it was suggested, (*and not without reason,*) that the name United Brethren, when used in papers of record pertaining to the Church, in property, bequeaths, legacies or otherwise, might raise a legal inquiry as to who, or what Church was intended by United Brethren, forasmuch as the Moravians, under Count Zinzendorf, 1727, had formed their first society, under, and by the name United Brethren, or Unitus Fratrum. To avoid a misapplication in consequence of the similarity of the name, which it was now too late to change — *in Christ*, was added, and since then, has been written and known as THE CHURCH OF THE UNITED BRETHREN IN CHRIST.

The next step the Conference took, was to elect two brethren to the office of superintendant, or bishop, and William Otterbein and Martin Boehm were elected. By this, it is not to be understood that the Church had been without a chief. The office of superintendant had been exercised by Otterbein, up to this time, — not by right of election or choice, but by the force of circumstances, inseparately connected with the rise and progress of the Church. All eyes had been directed to him to lead in counsel; the preachers, not one excepted, paid this *deference* to him; the care of all the Churches had been resting upon him, and such was the love of obedience to him, that if he said to one go, he went; if to another come, he came.

Some additional circuits, were also formed this

year, in Pennsylvania, Maryland and Virginia. The appointments of these were regularly kept up, and carefully attended to. To do this, however, required that some of the brethren tax themselves to the fullest extent of their ability. This they did cheerfully.

The proceedings of this Conference, were the means of giving an increased impulse to the cause of religion. Ten great meetings were held in this Conference year, some of which were distinguished with great blessings. Many conversions, and *some* very powerful, took place at these meetings, particularly at the Antietum, and at Abraham Mayers. Here grace triumphed, and Satan raged, to the persecution of some of the converts.

And in Virginia the meetings, we are rejoiced to write, were attended with the rich effusions of divine power and grace. At some of these, the people fell like mown grass before the Lord. The cry and distress of soul manifested, was great, and great was the succeeding joy.

But the preachers for want of time, were hurried away from these scenes, their battle fields, while yet sinners trembled, mourners were crying, we are lost, and tears were still falling fast and free. We said the preachers were hurried away, because the next, and then the next appointment was pressing on.

Painful and laborious as these frequent meetings were, having but few hours for refreshment and rest, they were nevertheless attended with good effects upon the people. The reluctance felt to see the

preachers depart, cast a melancholy shade over the minds of the convicted, and but sunk their convictions the deeper, and made the wounded spirit cry more bitterly, "*I am lost!* Lord have mercy! so that the parting hour was often made the time of deliverance and rejoicing, to mourning souls. To the preachers it was a trial of faith, for when the time to leave came, here was the work apparently half done. How can they leave? They themselves weep. Their souls are oppressed with intense feelings. They pray once more. Faith grows strong. Blessings descend. A shout bursts forth, — glory — glory — ! They go, and are happy !

“ On thy Church, O power divine,
Cause thy glorious face to shine ;
Till the nations from afar,
Hail her as their guiding star.

“ Then shall God with mighty hand,
Scatter blessings o’er the land ;
And the world’s remotest bound,
With the voice of praise resound.

“ Lord thy Church hath seen thee rise
To thy temple in the skies ;
God my Saviour ! God my King !
Here thy ransomed people sing.

“ When in glories all divine,
Through the earth thy Church shall shine ;
Kings in prayer and praise shall wait,
Bending at thy temple’s gate.—PLEYEL’S HYMN.

CHAPTER VIII.

Conference of 1801 — Otterbein's Conference sermon — Conference of 1802 — The holding of great meetings a new measure — Love-feasts in the rise of the Church — their tendency to unite all Christians — Some cases of experience given — Sacramental occasions.

September 23d, 1801, Conference was held at Bro. Peter Kemps, Frederick county, Md.

There were present nineteen preachers.

The statements made by the preachers, coming from the various parts of the Church in reference to the progress of the work, were very encouraging. Prosperity and success in winning souls, had attended the labors of the brethren pretty generally the past Conference year. There were several conversions during Conference. In the Conference, great unanimity and brotherly love prevailed.

Brother Otterbein preached, as it was his custom, a Conference sermon, from the Epistle of Jude, verse 20, to 25, inclusive. The reader will not be displeased to find the whole text quoted here:

20. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

21. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. "And of some have compassion, making a difference:

23. "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25. "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever: Amen."

The leading features comprised,

I. THE SANCTITY OF THE MINISTERIAL OFFICE.

II. THE SERVANTS OF THIS OFFICE TO BE MEN OF FAITH, OF PRAYER, AND OF THE HOLY GHOST.

III. THE DUTIES OF THE OFFICE.

IV. ITS GREAT RESPONSIBILITIES.

While treating on the responsibilities of the ministerial office, tears flowed in abundance,—preachers and people wept together. The discourse left impressions not soon to be forgotten.

Conference met at the house of Bro. John Cronise, Frederick county, Md. October 6th, 1802.

William Otterbein and Martin Boehm presiding.

The Conference was opened with singing and prayer by Bro. Boehm, and an address by brother Otterbein.

The preachers present, as usual, according to rule, were all examined separately, and to their comfort and joy, no circumstances had occurred to mar their deliberations, and the session of the Conference was closed on the evening of the second day, with a

sermon preached by Otterbein, from Hebrews 13: 17, and exhortation by Bro. Boehm.

Nineteen great meetings were held during this year. The times selected for holding these meetings, were the months of May, June, August, September and October. The holding of these meetings formed another link in the chain of reformation. It was a new measure, but one which was productive of much good, and resulted in the best of consequences. They afforded an enlarged field of action, and a wider spread of the knowledge of true religion, and a fit opportunity to enforce the practice of its moral precepts. Hundreds, and we may say thousands, by these means came to hear, who in the ordinary way of holding religious or divine worship, would not have been brought under the saving influence of this dispensation of life. Prejudices which had taken possession of the minds of many, accompanied by a sectarian spirit, were thereby more or less removed or shorn of their strength, and the best of all was, many experienced a change of heart.

On the Sabbath day, the concourse of people was frequently such, as to render the administration of the holy sacrament on that day, impracticable. When this was the case, the love-feast and the sacrament were held on Monday.

Those love-feasts in the early days of the rise of the Church, were peculiar to the time, and characteristic of the progress of a glorious reformation, wrought by HIM who holds the seven stars in his

right hand, and who said, "behold I have set before thee an open door." The distinctive divisions which embraced the German population and Churches, (as stated elsewhere,) consisting of Lutheran, German Reformed, Mennonite and Dunkards, had previous to this, and at this very period, little or no christian fellowship or communion with each other as Churches. But here at these meetings they were seen and found worshipping God together, from the four divisions. We say in those love-feasts, the Dunkard, the Mennonite, and the high churchman, were alternately seen to rise and tell their christian experience. Men whose heads had become silvered by age, with the middle aged and the youth, testified for the first time, that God had bestowed upon them his mercy, and had pardoned their sins. The simplicity, the earnestness with which this testimony was delivered, could not fail to carry conviction with it. These witnesses showed how hard it was to give up all, in the midst of persecution, and the derision of friends, and false comforts of pastors, and to persevere in faith and prayer, until the blessing came.

Two or three cases we will state in words, nearly, and we might say, word for word as they passed.

One arose and said, "I was brought up in the Church, I was catechised and confirmed—have been a member of the Church for twenty years, and yet, now only do I know by experience, the realities of religion."

Another arose and said, "I was raised a Mennon-

ite, — was received into that society in my eighteenth year. I am now forty years old. I led a moral life, and was frequently told by my teachers, all was safe. But six months ago, I found myself a poor lost sinner. O I saw myself a great sinner, condemned by the word of God, and the tribunal of my own conscience. My distress was great, but God has had mercy upon me, and blessed me. Christ died for me. I love the Lord, I love his people. O come, you are all my brethren ! You Presbyterians, you Lutherans, you my Mennonite brethren, who have not yet experienced the love of God. I was like you — you know it, Oh come seek Jesus!"

And yet another arose tremblingly, and the tears were rolling down his face. "Brethren," said he, "I came fifty miles to this meeting. I was raised in the Church. I was catechised, and was praised for learning the questions and answers so well. I was confirmed, partook of the holy sacrament — was a member in the Church — attended preaching faithfully, and paid the preachers. I was considered by my neighbors and friends a good christian, although they knew I sometimes used profane language, with other conduct, unbecoming a christian. Some of the preachers who are now in the stand, came and preached in my neighborhood. I would not go to hear them myself. The man who invited them to his house to preach, had been a particular friend of mine, until he had preaching at his house. He tried to reason with me, but I would listen to no reason. I said to him, you and I have been confirmed togeth-

er, and are members of one Church, what do you want with preaching at your house? Is the preaching we have, not sufficient? I hope you are not going to forsake the religion of your fore-fathers. What do you mean by saying we must be converted, and pray to be saved? This is a new religion, I want none of it. Why should *I pray*? The preacher prays for me, and I pay him for it. I was angry and left him.

“ But it so happened that some of my family went to hear the brethren preach. One evening news was brought me, that my son was praying for mercy. Now my wrath for a time, knew no bounds, but I hoped I could soon cure him of it. I invited our preacher to visit us, believing he would soon talk my son out of his praying notions. But he referred the preacher to the Bible, and the promise he had made in confirmation, which he had not kept and could not keep, except God would give him a clean heart, and renew a right spirit within him. The preacher became thoughtful and left, I followed him out to the gate. Well what do you say of my son? ‘ O it is best not to talk with him about religion at this time. He had better not read much in the Bible or Testament. Give him money, and keep him out of the way of those preaching and prayer meetings,’ &c., &c. But my son continued praying, and I kept my wrath. I now began to hate my neighbor, and wished those preachers and all of them were dead. I cursed them in my heart. Some time after this, the word was circulated that

a big meeting was to be held at my neighbor Mil-
lers. We were cautioned from the pulpit not to go
near it, nor to hear, lest the false prophets which
should come in the last time, might deceive us, and
I resolved not to go. But when the time for the
meeting came, on Sabbath morning, I thought I
might safely go, and hear a false prophet, for I had
never heard one preach. I determined to be on my
guard, and to keep just in hearing distance. When
I first saw the preachers on the stand, my anger
was somewhat raised against them ; after preaching,
however, I felt calm, and addressed a friend, saying,
why these men are like other men, only they would
make one feel like a guilty sinner in the course of
their preaching.

“Monday morning, from a mere desire to see the
end of this meeting, I went again, and when one and
then another rose up, to tell their experience, I was
surprised to hear men and women stand up in the
congregation, and speak and talk about Jesus. But
while some were telling how they had sinned against
God, how they had been awakened and alarmed,
how they had wept and mourned, and how the Lord
had blessed them, and how they hoped to meet their
christian friends in heaven, this cut me to the heart.
I went home, and what I had heard and seen in that
meeting, followed me night and day. Mourn and
pray — meet friends in heaven — can I say so ? No.
Next day when my wife looked at me, I thought
she said to me, *in heaven*; my son too, I thought
said, *in heaven*; and the wind which blew sharply that

day, seemed to whisper, *in heaven!* My peace was gone, I saw and felt that I was a great sinner, and what to do I knew not, or I did not want to know. I consulted our preacher again, and all the comfort which I received from him was, ‘you had no business at that meeting, you was cautioned not to go, and now if you be foolish enough to make ship-wreck of your faith, which, however, he hoped I would not do, he had cleared his skirts of my blood. I, and those preachers might see to it.’

“But said I, if the half is true of what I heard at that meeting, then I have no religion, my own heart condemns me. But you are our preacher, and you should know best.

“He replied, ‘you have a religion, and you promised to live and die in this faith, and this religion; what do you want with another religion?’

“I don’t want another religion; I asked you, (*Herr Pfarrer*,) Mr. Pastor, what I should do; I am a sinner and feel condemned. Many at the meeting, said they had experienced great distress of mind, but God had blessed them, pardoned their sins, and they were happy; but I am unhappy — miserable, tell me, am I in no danger, am I not lost?

“He gave a deep sigh, but said, ‘we are all poor sinners in this world,’

“I felt a desire to open the Bible, and the first verse I read was, ‘Come unto me all ye that are weary and heavy laden, and^s I will give you rest.’ Light sprang up in my mind, fear vanished, I felt, and now feel joy and peace in my Redeemer.”

Many others related their christian experience in few words ; but the shortest of them was interesting and instructive, and was heightened by the reflection, that many of these witnesses were persons more or less advanced in life, and they were rendered the more impressive from the fact, that nearly all who had so lately obtained a practical experience, had been members of some Church ; but by cold formalities, and the unsocial and repulsive notions of sectarianism, had hitherto been kept apart. The joy which they now felt, the baptism of love in Christ, with which they had been baptized, made them a people of one heart, one mind, one aim, one hope of their calling in Christ ; *and the same* free spirit of heavenly grace, ruled *all hearts*. In the administration of the sacrament, distinction of Sects and Churches appeared for the time, to be lost in christian fellowship and love. For as one, they were seen approaching the Lord's table as sons and daughters of one Father — even their Father in heaven, and celebrating the dying love of Jesus Christ, their glorious Redeemer.

These meetings, however long they have been in use in the Church, have not lost in interest and vitality to this day. They have been most signally owned and blessed as a means of grace, by the Great Head of the Church, and there is no doubt, but that there are many in heaven who have dated their conviction and conversion to them.

“ Oh ! great is Jehovah, and great be his praise,
In the City of God he is King ;

Proclaim ye his ransomed in heavenly strains,
On the mount of his holiness sing.

The joy of earth, from her beautiful height,
Is Zion's most glorious hill ;
The Lord in her temple still taketh delight,
'God reigns in her palaces still.

Let the daughters of Judah be glad for thy love,
The mountain of Zion rejoice ;
For thou wilt establish her seat from above,
Wilt make her the throne of thy choice.

Go walk about Zion and measure her length,
Her walls and her watchman, mark well ;
Behold her palaces, how glorious in strength,
In her towers — Immanuel reigns.

Then say to your children --- Our refuge is tried,
This God is our God to the end ;
His people forever his counsels shall guide,
His arm shall forever defend.---MONTGOMERY.

CHAPTER IX.

Conference of 1803 — Meeting at Shopp's — Removal west of the Allegheny mountains — The power of the spirit of God — The Brethren Church identified with a blessed work of grace — Conference of 1804 — Sacramental meeting at Antietam — Doctor Senseney of Virginia and family — Con. of 1805 — Election of Bishops.

Conference met at the house of Bro. David Snyder, Cumberland county, Pa., October 5th, 1803.

Present, William Otterbein and Martin Boehm.

How many preachers attended at this Conference, we are not prepared to state. The preachers present were all examined, and their character and usefulness particularly inquired into. Bro. Chr. Grosh preached at candle-light, second day of the session. Father Otterbein delivered a very interesting discourse. M. Boehm followed him. In the evening Bro. Christian Berger addressed the congregation.

On the 7th Conference closed its session.

"On the 8th, a meeting commenced at Br. Shopp's; father Boehm opened the meeting, and preached with great power. The word reached the heart; many were deeply affected. The slain of the Lord were found lying in every direction, lamenting and crying aloud for mercy. Many obtained peace with God in the pardon of their sins.

Love-feast held on Sabbath morning; the brethren and sisters spoke very feelingly, and with great

liberty of the dealings and mercies of God. It was a refreshing season. Father Otterbein preached with great power and energy. The grace of God wrought powerfully among the people. A man fell suddenly to the ground, and cried for mercy ; others were so affected, that they were unable to move from where they were sitting or standing ; and at the close of the meeting, some had to be led, and some carried away.” — *Newcomer's Journal*.

A gracious revival of religion took place this year, 1803, west of the Allegheny mountains, especially in what is called the Glades, also in Westmoreland and Washington counties, under the preaching of Bro, J. G. Pfrimmer and Christian Berger. Bro. C. Newcomer who visited those parts that year, writes under date of Nov. 10th:—

“Preached at John Bonnets. I had not spoken long, before some of my hearers fell to the floor, others stood trembling and crying so loud that my voice could not well be heard.

“On the 11th, we had meeting at Swope's, and here the power of God was displayed in a most marvelous manner. The whole congregation was moved, and seemed to wave like corn before a mighty wind. Lamentation and mourning was very general. Many were the wounded and slain. Some of the most stubborn sinners fell instantly before the power of God. The meeting continued the whole night, and some were enabled to rejoice in the pardoning love of God.

“On Sunday we had a Pentecost. From three to

four hundred persons had collected ; more than the barn in which we had assembled for worship, would contain. The congregation was remarkably attentive to the word. Though it rained, those that had no shelter in the barn, kept their stand in the rain. During the time of preaching, the exhibition of God's power for the salvation of the people, was seen and felt. Many fell from their seats, some laid as if they were dead. The weeping, and crying, and praying, came from all parts of the congregation."

From the time of this meeting, twenty years had passed away, when the writer had the happiness to become acquainted with brethren and sisters, who at that meeting had *espoused* the cause of religion, and who were still faithful servants of the Lord. Some of these have I met in the far west, to which they had emigrated, and where they had raised the standard of the cross.

And though years had fled away since that blessed period in their life, and being now far distant from the place where God had first spoken peace to their then troubled souls, their memory still lingered with delight around that happy scene. And more than this, we have seen some of them spend their last hour on earth, heard their last prayer, and have seen them die in peace.

And some we have seen and conversed with, whose recollection of that meeting had not faded from their mind, but that recollection was now painful, because they had backslidden, and for years had been cold and prayerless, and strangers to grace.

But these confessed that they had once enjoyed religion, and knew when and where it had been, and the preachers who ministered unto them at that time, the word. Recollection, what is it? How sweet to the former — how condemnatory, how bitter to the latter.

In future we may probably say but little on the present subject, and therefore before we discontinue the same in our history, we will revert to it in this place, which we think will be sufficient for our purpose.

What subject?

That of which we have been writing in the preceding pages — “THE POWER OF THE SPIRIT OF GOD” in the conviction and conversion of the people. And how in preaching and other devotional exercises, that power manifested itself in the effects it produced in the assemblies. Not a simple assent to the truth, and coming with a tearless eye, and wish to the altar of prayer, there to obtain mercy and pardon; but with a heart awakened and alarmed by the terrors of God’s holy law, — overcome with a sense of remorse, and feeling pierced with the arrows of conviction, and the soul of the guilty sinner, agitated and apparently lost, weeps, and prays, and laments its lost estate, and asks the question, what shall I do to be saved?

Now, should we see ten, or twenty, or fifty, or one hundred and fifty persons thus affected, agitated and alarmed, and fearful of the just sentence of the Judge, praying and weeping tears of the deepest

sorrow ; what hope and fear would not spring up ! what noise, what commotion, what intense feelings, what excitement this would cause in all directions: and without these there never was, and while men are sinners, never will be a true reformation. And what are the benefits and advantages which we may expect to reap from religious meetings, distinguished and marked by such effects upon the assembled multitude, through the preaching of the gospel and the agency of the Holy Ghost.

We put the question again, and ask — and all who will, may ask, with serious and candid reflections,

What are the BENEFITS, the ADVANTAGES, the RESULTS ?

Let those best competent to judge, answer. Let those who have been the immediate subjects of this excitement, of this divine power, *answer*. Let those who have been benefited by the conversion of others, *answer*. Let the illustrious trophies of the blessed gospel in the hands of an itinerant ministry, *answer*. Let prayer-meetings, class-meetings and love-feast-meetings, *answer*; above all let the Word of God, the song of the Redeemed in heaven, and the fruitless remorse of lost souls, *answer*!

In view of this momentous and sublime subject, few indeed, if any, will be found, who will be so suicidal as to desire a Church that is silent or rejects this part of the economy of grace, and whose ministration is performed year in, and year out, in the absence of sinners trembling because of sin, mour-

ners weeping, and crying to God for mercy and pardon, and where the shout of the blessed of the Lord, is never heard within her walls.

That the Brethren Church has been identified with a blessed work of grace, from the reception of the first ray of gospel light, which she was permitted to reflect, and which has from that period to the present day, continued to shine around her with increasing strength, her present position amply sustains; and in a retrospect of the past, will be equally sustained by the best of testimony.

From father Newcomer's Journal, dated Glades, Somerset county, Pa., Nov. 19th, 1803, we will make some extracts which come in place here:

“Preached this day at Michael Sterner's, to a numerous congregation. Rode to Zug's, followed by many of the persons whom we had addressed at Sterner's. Here we met with a still larger congregation. I gave an exhortation, the hearts of the hearers were immediately touched, all young and old began to cry and pray. A man fell to the floor and laid a considerable time as if lifeless.

“Sunday 20th. This forenoon the meeting was very full. Addressed the audience from 1st Peter, 1: 3, 4, 5. Bro. Ch. Crum spoke also, and it pleased God to accompany the word with power, and many cried aloud for mercy. We dismissed the people, but they had no desire to depart. I addressed them again. We met again at candle-light, and the presence of the Lord continued with us. On every side the people fell to the floor. Among these, was

a youth of about 13 years of age. Some were struck with awe, others flew into a passion, taking hold of their friends and carrying them out of the house, saying this was the work of the devil. I endeavored to persuade them with meekness, to let the distressed alone, to have a little patience, that God would bless their friends, and restore them to consciousness again; adding, if it is the work of the devil, or the powers of darkness, your friends will curse when they revive; and if the work is of God, they will pray and praise the Lord. They had carried the youth up stairs, and there laid him on a bed, watching him with great anxiety. When he came to himself he began to praise the Lord, and exhorted all around him in so wonderful a manner, that a number of them came in distress, confessing with tears that they had sinned against God, and saying ‘what shall we do to be saved.’ They sent for me to come and pray for them, for said they, ‘we are lost and undone forever.’ And some of these also obtained mercy and pardon; and now they again in turn, exhorted their friends to fly to the outstretched arms of sovereign mercy.”

This year Conference was appointed to meet at the house of Bro. David Snyders, Cumberland Co., Pa., Oct. 3d, 1804.

But an epidemic fever prevailing to a great extent, (such as had not been known,) in Maryland and in the vicinity where the Conference was to sit, but five brethren came to attend, to wit:

Martin Boehm, Frederick Schaffer, C. Newcomer, Abraham Mayer, and Matthias Bortsfield.

The brethren thus met, examined the letters, sent into the Conference, and no more brethren arriving, adjourned the meeting, after resolving that the next Annual Conference should be held at Bro. Jacob Baulus', near Middletown, Maryland, on the Wednesday before White-Sunday, 1805.

May 19th, a sacramental meeting commenced at the Antietum, (Bro. G. A. Guething's house,) at which father Otterbein was present, and preached on Saturday, from Isaiah 51: 7, 8.

On the Sabbath Bro. Otterbein preached again, from Psalms 72, with his usual energy, perspicuity, and divine power. Under preaching, and at the communion table, tears of sorrow and of joy flowed abundantly, and the wells of salvation furnished a rich supply.

Brother Doctor Senseny of Winchester Virginia, died this year. Bro. Senseny had been an early member in the Brethren Church, and for some years, and up to the time of his death, an acceptable and useful preacher.

His business was the medical profession, in which he was very successful, possessing much skill and talent for usefulness in that department.

In his attendance on the sick, he had made it his constant practice to say a word to the patient, of Jesus, the great Physician of souls, and often was seen to kneel at the bed side of the sick, and pray fervently. His exemplary life, his humility, his love

and kindness, his piety and charity to the poor, secured to him the respect, esteem and love of all who came within the sphere of his acquaintance. His last illness was very brief. He had but a few days notice of his approaching death. Surrounded by a dearly beloved family — wife, and sons and daughters, and dear brethren in the Church, and wealth and friends. But Bro. Senseny met this sudden call of his Divine Master, with christian resignation, and was enabled to leave this world with joy and peace, saying — “ Lord Jesus I come !”

Some of the Doctor's children followed their Father in life, as he had followed Christ. Saints, consistent and eminently pious, especially his son John Senseny, and his daughter, Mrs. Danner, of Middletown, Frederick county, Va. Bro. John was a happy man, raised a numerous family of children. These, I have reason to believe, all of them in due time, became subjects of divine grace ; and some of them we know, have ere this passed away, and have been taken to their home in heaven, and some are yet with us on earth serving the Lord. John Senseny himself, and his dear companion, have also been removed to that rest which awaits the people of God. They left a glorious testimony behind.

John's house was a preaching place, and the preacher's friendly home for many years. And there poor unworthy I had one of the best New Year meetings, A. D. 1815. We had enjoyed a glorious revival, and nineteen grown persons were baptized on that memorable occasion. As it were,

I see Bro. Senseny yet, and hear his clear and joyous voice. His — “O ! who is like Jesus — Hallelujah,” would sweep across the lyre of the soul, in notes growing sweeter and sweeter as the repetition came. So much for the biographic sketch of Doctor Senseny, his children, and children’s children, who in a line of succession have belonged to the household of God, and Christ, and heaven.

Conference met at the house of brother Jacob Baulus, Frederick county, Maryland, May 29th, 1805.

Twenty one preachers attended.

Otterbein and Boehm were re-elected superintendents.

This election, or re-election would have been held at the Conference the year preceding, but as stated from the general sickness which prevailed at the time, only a few Brethren had come to Conference. M. Boehm was present, and Otterbein was absent. This shows that from the first it was intended to renew the election of Bishops every four years.

This Conference went through all the business which came before it, with great harmony, and is distinguished on one account. It was the last Annual Conference which the venerable father Otterbein attended, he being now in his 79th year. Age and infirmity denied him, and the brethren THAT BOON for the remainder of his life.

Bro. Boehm was at this time in his 80th year.

CHAPTER X.

Review of an account of Wm. Otterbein and Martin Boehm, which will be found in the Methodist Magazine, Vol. VI, p. 210 249 — Stating that it was furnished at the special request of Bishop Asbury some time before his death, by his friend F. Hollingsworth, who transcribed the bishop's journal; and which will also be found in the history of the Methodist Episcopal Church, by Nathan Bangs, D. D. Vol. II. p. 365, 376.

“Martin Boehm of whom we desire to speak; the labors and experience of his life, as a professor of religion and minister of Christ, may be pretty justly estimated by what we learn from himself, communicated in answers to certain questions propounded to him by his son Jacob, which we here transcribe:

QUES. Father, when were you put into the ministry?

ANS. My ministerial labors began about the year 1756. Three years afterward, by nomination of the lot, I received full pastoral orders!

QUES. What was your religious experience at that time?

ANS. I was sincere and strict in the religious duties of prayer in my family, in the congregation, and in the closet. I lived and preached according to the light I had, I was a servant, and not a son; nor did I know any one at that time, who could claim the birth-right by adoption, but Nancy Keagy, my mother's sister; she was a woman of great piety and singular devotion to God.

QUES. By what means did you discover the nature and necessity of a real change of heart?

ANS. By deep meditation upon the doctrine which I myself preached, of the fall of man — his sinful estate, and utter helplessness, I discovered and felt the want of Christ within, &c., &c.

QUES. Were your labors owned of the Lord in the awakening and conversion of souls?

ANS. Yes: many were brought to the knowledge of the truth. But it was a strange work; and some of the Mennonist meeting-houses were closed against me. Nevertheless I was received in other places. I now preached the gospel spiritually, and powerfully. Some years afterward, I was ex-communicated from the Mennonist Church, on a charge truly enough advanced, of holding fellowship with other societies of a different language. I had invited the Mennonites* to my house, and they soon formed the society in my neighborhood, which exists to this day: my beloved wife Eve, my children and my cousin Keagy's family, were among the first of its members. For myself, I felt my heart more greatly enlarged toward all religious persons, and to all denominations of christians. Upward of thirty years ago, I became acquainted with my greatly beloved brother William Otterbein, and several other ministers; who about this time had been ejected from their Churches, as I had been from mine, because of their zeal, which was looked upon as an irregularity. We held

NOTE.—*Mennonites* should certainly be *Methodists*. This mistake was overlooked by the publisher, we suppose. [ED.]

many large meetings in Pennsylvania, Maryland and New Virginia, which generally lasted three days: at these meetings, hundreds were made the subjects of penitence and pardon. Being convinced of the necessity of order and discipline in the Church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists, whose doctrine, discipline, and zeal suited, as I thought, an unlearned, sincere and simple hearted people. Several of the ministers with whom I labored, continued to meet in a Conference of the German United Brethren; but we felt the difficulties arising from the want of that which the Methodists possessed. Age having overtaken me with some of its accompanying infirmities, I could not travel as I had formerly done. In 1802 I enrolled my name on a Methodist class-book, and I have found great comfort in meeting with my brethren. I can truly say my last days are my best days. My beloved Eve is traveling with me the same road Zionward; my children and most of my grand-children, are made the partakers of the same grace. I am this 12th of April, 1811, in my eighty-sixth year. Through the boundless goodness of God, I am still able to visit the sick, and occasionally to preach in the neighborhood: to his name be all the glory in Christ Jesus."

To this Bishop Asbury adds as a tribute of testimony:

"Honest and unsuspecting, he had not a strange face for strange people. He did not make the gos-

pel a charge to any one, his reward was souls and glory. His conversation was in heaven. Plain in dress and manners, when age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch."

The first remark we make on the foregoing is, — That as father Boehm spoke but little English at best, the foregoing questions and answers were neither written nor spoken by him in English. True he went to Virginia in 1761; but not as Jacob would have it understood, before he had experienced a change of heart, *but after that event*. As to the statement we have given of the cause of his going to Va., we are safe to vouch for its correctness, for we had it *from his own lips*, and for some reason, not given by Jacob, may be kinked or warped in the English version.

The second exception we take is, on the ground of enrolling in 1802 his name on a Methodist class-book. That his name was placed on the class book is true. The circumstances of which were as follows: —

A meeting house had been built on Bro. Boehm's land, principally by Bro. Boehm, and the aid of his German brethren. Big meetings had been held at that place at an early period of our history, and for many years thereafter. We will take notice of one of these meetings at Boehm's meeting house, under date of October 17th 1801.

A sacramental meeting was appointed at this place — a great many people attended; Newcomer

spoke first. The grace of God was powerfully present; some were crying for mercy, and others praised God with a loud voice. At the evening meeting, the Lord displayed his power in a wonderful manner; old and young were filled with joy; never perhaps, was a whole congregation so happy. Sabbath morning was a happy and blessed time in love-feast; Bro. D. Strickler spoke first — Neiding and Newcomer also addressed the audience. At candle-light the house was very full; in a short time all were again quickened, and gave glory to God, for hope of immortality, and a foretaste of celestial joy.

See also, C. Newcomer's Journal, p. 87.

At this meeting house, the Methodists had formed a class, previous to the year 1802, under a liberal construction of their rules, and hence with the free assent of Bro. Boehm. But this liberality was some time after withdrawn, and the restrictive rule relating to class-meetings and love-feasts, was insisted on, and even the venerable Boehm was not excepted. Here was a dilemma. To admit Bro. Boehm, the preachers said, was in violation of an express disciplinary rule; and to deny him the privilege in his own meeting house, was *hard*, but the law is imperative and binding. Now comes the gist of the matter. Bro. Boehm was entreated, *for form sake* at least, to allow his name to go on the class-book, nominally, as a private member, and all would be right. To this, for peace sake, he consented, and nothing more.

How far the law of kindness, of christian friendship and hospitality, and the law of pure love, had to stand aside in this case, we leave to every one to draw his own conclusions.

As it was, it did not give the brethren a moments concern. Nor would we here have taken any notice of it at all, had not the Methodist E. Church with all kindness, taken this matter into her Church account, and made it a subject of record. With no less courtesy and respect to that Church, we felt bound to take notice of it in our own history. This notice of Messrs. Otterbein and Boehm in the history of the Methodist Episcopal Church, furnishes one material evidence, to wit:

That the United Brethren Church did not originate in the M. E. Church ; and saves us the trouble, if trouble it might be, to disclaim that honor, as far as that Church is concerned.

In conclusion on this topic, we remark, that Bro. Boehm's relation to the Brethren Church, was unbroken from first to last, as has already been seen. This our Annual Conference proceedings sufficiently show.

In 1800, in connection with Otterbein, Boehm was elected Bishop.

Was prevented by sickness from attending the Conference of 1801.

Attended Conference in Maryland in 1802.

Was re-elected Bishop in 1805, and attended the Conference in 1809, which was the last this devoted servant of the Lord, enjoyed with his brethren in the

Church on earth. From this time, to the time of his death, great age, with its accompanying infirmities alone prevented him from attending an Annual Conference.

CHAPTER XI.

Friendly correspondence with the Methodist Episcopal Church.

In the year 1809, commenced a friendly correspondence between the Methodist Episcopal Church, and our Church. For this purpose Bro. C. Newcomer attended the Annual Conference, for the Baltimore district, which was held in Harrisburg, Virginia. That Conference appointed a committee of five Elders, to confer with Bro. Newcomer, on a plan of union. That committee made a favorable report, and the Conference resolved to send a friendly letter by Bro. Newcomer, to be delivered to father Otterbein, also resolved to send a messenger to lay their report before our next Annual Conference, which was done. Upon the reception of this report, a letter of amity and reciprocal friendship, was sent from the Brethren Conference, through their messenger to the Annual Conference of the M. E. Church, which met in Baltimore in 1810. This Conference resolved to continue the friendly correspondence, and settle on the plan of harmonizing in some respects, with the United Brethren in Christ.

This treaty, if we may so call it, of amity and friendship rested on the conviction founded in Scripture and christian experience, that a christian people, who had all the essential and important elements of our holy religion, in doctrine, in faith, experience and practice, in connection with a living

and itinerant ministry among them, and who occupied the relations of co-workers in the great reformation, and the glorious results of the same in the nineteenth century, should have some bond of union, some fraternal relations, more than had hitherto been exhibited and cherished by the great family of Protestant Churches. And in the observance of which they might find a cause to *vie* with each other in those delightful acts of brotherly kindness, and in the interchanges in public worship, as well as in the social and more endearing enjoyments of prayer, class, and love-feast-meetings.

February 24th, 1812, Bro. Newcomer met Bishop Asbury in Leesburgh, Virginia. There the Bishop invited Bro. N., to attend the Philadelphia Conference in April, in order to assist in effecting a link of union and brotherly fellowship within the bounds of that Conference.

Bro. Newcomer attended accordingly; and the Conference appointed Thomas Ware, Bouring, and Bro. Fox, a committee to confer with Bro. Newcomer. The Conference also resolved that they would act, and go as far in this matter as the Baltimore Conference had done, and to signify the same, they addressed a letter to the Conference of the United Brethren, with a second resolve to send two messengers, to consult more fully on this subject with our Annual Conference.

The points in this agreement were but few, leaving each Church entire and distinct as they had been previous to this arrangement. The first was,

that the meeting houses on each side should be open, when not occupied by themselves. Secondly, that the members in and from each Church, should be admitted into the class-meetings, prayer-meetings, and love-feast meetings, at all times when they should present themselves for admission.

This plant was allowed to live but a few years.

The venerable Patriarch in the M. E. Church, who had aided in planting this olive plant between the two Churches, and rejoiced in it, had but just left the Church on earth, and gone up to heaven;* when a Presiding Elder in that good Church, in his great zeal, declared he should recognize it no longer, and would close the door against the members of our Church.

He began to do this without one word of warning in H——, and in our own meeting house, in which they held their Quarterly-meeting at the time. This was beginning Judgement at the house of God. We made no complaint, our meeting houses, our class-meetings, prayer and love-feast meetings, remained, as they are to this day, open and free.

We have concluded to insert at the close of this chapter, some letters of correspondence between the Methodist Episcopal Church and the United Brethren. They are, we think, worth preserving in this permanent form. They show a sweet spirit of brotherly love, which was well understood by our

* Bishop Asbury died March 31st, 1816.

author, and is beautifully expressed in the preceding chapter.

That was indeed a "sunny spot," and we hope to see the day when the whole christian world will be united as closely in the bonds of christian brotherhood. Then this entire earth will be a sunny spot in the Universe of God. [Ed.

BALTIMORE, Md. ——— 1808.

To the Conference of the "United Brethren in Christ."

VERY DEAR BRETHREN:

We the members of the Baltimore Conference, being deeply sensible of the great utility of *union* among *Christian Ministers*; as far as circumstances will permit, in carrying on the work of God, and promoting the interest of the Redeemer's Kingdom: believing that you are friends, and brethren, engaged in the same glorious work with ourselves, have after mature deliberation, thought proper to offer to you the following terms, in order to establish a closer and more permanent union among us.

1st. We think it advisable for your own good, and prosperity, that each Minister or Preacher, who is acknowledged by the "United Brethren in Christ," should receive from their Conference a regular license; which may introduce them to our Pulpits, and Church privileges, and thereby prevent impositions, as there are many who profess to be in union with you, that are not acknowledged by you. And we would further advise, that you favor each of our Presiding Elders, with a list of the names of those Ministers so acknowledged and licensed by you within the bounds of his district, that there may be no difficulties in admitting them to our privileges. And we would further observe, that all our traveling Ministers and Preachers, have their names printed in the minutes of our Annual Conferences, and our local Ministers and Preachers, have credentials of ordination, or a written license, and we hope that you will admit none to your privileges, calling themselves Methodist Preachers, but such as have their names on the minutes, or licensed as above mentioned.

2nd. As we have long experienced the utility of a Christian Disci-

pline, to prevent immorality among our people; we would earnestly recommend to you, to establish a strict Discipline among you, which may be a "defence on your glory." Our Discipline is printed in your language, and we would recommend it to your consideration, to adopt it, or any part of it, that you in your wisdom may think proper; or any other form that you may judge best. And that under a Discipline so established, you make use of every Christian and prudential means, to unite your members together in societies among yourselves; by these means we think, your people will become more spiritual, and your labors be more successful under the blessing of God.

3d. All those members among you, who are united in such societies, or may hereafter be united, may be admitted to the privileges of Class-meetings, Sacraments and Love-feasts in our Church: provided they have a certificate of their membership, signed by a regularly licensed Preacher of your Church. And to prevent inconveniences, we wish you to furnish each of our Preachers with a list of the names of all such members as may be in the bounds of their respective circuits, that they may know who are your members.

In order farther to establish this union, *which we so much desire*, we have given particular instructions to our Presiding Elders and Preachers who have the charge of districts, and circuits, where the "United Brethren in Christ" live, to admit your Preachers and members as above specified, to our privileges; and also to leave a list of the names of your Preachers and members in the bounds of their respective districts or circuits, for their successors, that they may have no difficulties in knowing who you acknowledge as Preachers or members.

Thus dear Brethren you may see, that we sincerely wish to accommodate you as far as we can consistent with the Discipline which binds us together as a spiritual people. We think that we have proposed to you, such terms of accommodation as will meet your wishes; and if carried into operation among you, we hope, and believe a door will be opened for general usefulness among and with each other. We are persuaded that the great Head of the Church will smile on us, and own our labors of love, and we shall be blest in seeing our children converted to God! And become useful members of that Church, which they may choose.

And now dear Brethren, we commend you, and your charge to God; praying that the Lord may be with you, and bless you, in your Con-

ference, and bless your honest labors to promote his glory, and the interests of Christ's Kingdom in the world.

We are, dear Brethren,
your sincere friends,
and Brethren in Christ.

Signed by order, and in behalf of the Conference.

FRANCIS ASBURY,
WILLIAM McKENDREE.

LANCASTER CO., PA., May 10th, 1809.

To the Conference of the Methodist Episcopal Church..

MUCH RESPECTED BRETHREN IN CHRIST:

Being in Conference assembled; and after taking into serious consideration all those points concerning a closer union between the "United Brethren in Christ," and that of the "Methodist Episcopal Church," as they have been proposed by an Epistle from the late Baltimore Conference; directed to us: as also; verbally by two of your Ministers, namely, James Hunter and Jas. Smith. It does appear that the fundamental Christian doctrine, as held by both societies, to be the same; and all the difference existing between the two, is in relation to some external Church regulations.

Truly, it is to be lamented — that not only in these latter days, but throughout the past centuries by the setting up and obtruding of opinions, immense harm has been done; yet our Conference does not mean by this animadversion, to hint as though umbrage was taken, in view of your late Epistle to us, but barely mention it as a matter of reflection. As to the first point proposed, concerning a written license to be given to our Preachers, we must here inform you, that we had already come to a conclusion as to that matter, but yet till now there were some among us, who had not received a formally written license, but shall be supplied with them in future, and such as may refuse them, we wish you to look upon, not as Ministers ordained by us; for we do not intend to receive any professing to belong to your Conference, except they have a certificate, or license from the same.

This we conceive to be highly necessary in order to prevent imposition from being practiced upon us.

In relation to the second point, concerning a token to be given to all

our members by our respective Preachers, in order that they may find access to the Lord's Supper at protracted meetings, and the like, in your Church, as above mentioned, we think it proper and are perfectly willing to agree, with that order which becomes the Christians.

Concerning the third point: we would say, in respect to such as indulge in an unchristian course of conduct, or conversation, that they shall remain deprived of Christian fellowship and communion, as long as they remain impenitent, and neglect to amend their ways. Thus if we continue not to do unto others that which we would not wish done unto us, and thus being guided by the influence of grace divine, we are confident that jars will soon subside and contention die forever. Any farther points to be considered, will be deferred to the sitting of our next Conference. May the God of love deign to unite us still closer in the bonds of peace here, and throughout eternal ages.

Be assured of our sincere love, as fellow laborers in the cause of Christ.

Signed by order, and in behalf of the Conference.

MARTIN BOEHM,
GEORGE A. GEETING,
CHRISTIAN NEWCOMER.

To the "United Brethren in Christ."

DEAR BRETHREN:

We hereby acknowledge the receipt of the letter of the Conference of the United Brethren, bearing date, May 10th, 1809; and are pleased to observe, that you are fully sensible of the propriety of mutual letters of recommendation, both for preachers and members of the two societies who may wish to participate in each others privileges. We most earnestly encourage you to persevere in so useful a determination, and give it the fullest effect, as not only the two societies, but the church of Christ, and the cause of God in general, are interested in the detection of imposition among us.

Your determination to postpone the consideration of the subject of Discipline, until your next Conference, makes it improper for us to resume that subject; presuming that you had sufficient reasons for so doing. We should have been highly gratified if it had been consistent with your circumstances to have given a final decision on the principles

of the union which we proposed; and which we conceive is devoutly to be desired by the two societies. We are thankful to find that the spirit of christian and brotherly love still prevails among you toward us; and do assure you, that we reciprocate the affection, and hope never to do to you otherwise than we would have you do to us; and shall continue to receive with an attention suitable to their importance, any communication, which you may deem proper to forward to us.

Wishing you great peace in your own souls, and great harmony in your Conference, and great success in your ministerial labors,

We remain your Brothers and fellow laborers in the kingdom and patience of Christ.

Signed in the behalf of the Conference.

JOSEPH TOY, *Sec'y*

Address to the "United Brethren in Christ."

DEARLY BELOVED BRETHREN:

Having received your letter, &c., &c., we finally agree with you to give the right hand of fellowship, to preach the gospel of a Crucified Redeemer, and work together in spiritual peace and harmony, to bring lost sinners home to God, through repentance and holiness. And we further agree with you, that our preaching houses of public worship, shall be open to all your preachers who have license from you. Likewise it is our earnest wish, that you should open all your public preaching houses to all our preachers that have written license from us. We also inform you, that we have regulations upon record to walk by. To direct our preachers to keep class-meetings, or to form classes at any place they think proper, &c. And lastly we give unto you the right hand of fellowship, and assure you that we shall always as much as in our power lies to do unto you, as we wish you to do unto us. We also crave an interest in your prayers, and assure you that it is our full desire to live in as close a connection with you as the nature of the case will admit, to bear with each other in love; and holding the same principles, and preaching the same doctrines, will not suffer smaller things; and only the shadows of religion to separate us from each other.

An extract from the Journal of 1810.

NICHOLAS SNETHEN

CHRISTIAN NEWCOMER.

An address from the Baltimore Annual Conference, to the "United Brethren in Christ."

DEARLY BELOVED BRETHREN:

We have received your affectionate letter, with hearty thankfulness, that the Father of our Lord Jesus Christ, the God of all peace and consolation, has inclined your hearts to unite in the bonds of the Gospel, to walk in love as Christ also hath loved us, and given himself for us.

We consider now, if we have not misunderstood you, that we are fully agreed in respect to the necessity of union and a mutual endeavor to accomplish it. We have therefore directed and instructed all our Presiding Elders and Preachers, whose business it may be to consult with the United Brethren in their several districts and circuits, about the most expedient form of carrying the proposed union into effect. To our own forms of license and certifications, &c., we presume you can have no objections, as they have been of long use among us. If you have already a fixed form, we shall cheerfully accept it; and would only advise, that if you have one yet to fix upon, you may bear in mind, whether it will not be proper to be somewhat uniform in the formation of the License, for your Preachers, and the Certificates for your members, but should you see proper to vary in different places, our brethren are instructed to make no objections on that head; but merely to seek for information and conform to your usage accordingly.

You will please then, Dear Brethren, to accept from us the right hand of fellowship, and our assurances, that all our preaching houses shall be open to your licensed preachers, as far as our power and advice may be extended, (for some of our houses may be under the control of trustees,) and that our sacraments, love-feasts and class-meetings shall be open to your members, who apply with such form of certification as you may judge proper, according to our proposals, sent to you from the Harrisburg Conference.

As soon as our Presiding Elders and Preachers return to their respective districts and circuits, we shall consider this union as having fully commenced on our part. But we propose to keep open an intercourse between the two Conferences: to improve and perfect the plan, as far as experience may furnish matter of improvement.

We hope to hear from you at our next Annual Conference. And we invite you to exercise the fullest confidence in us in your corres-

pondence. Having given you this invitation, we take the same liberty. We hope you will not indulge for a moment, a suspicion that we wish to interfere in your Conference and Church concerns. There will constantly, no doubt, be many in both Churches, not disposed to become privileged members; none of our regulations can have any effect upon such. But knowing, as we both do, the imperfections of human nature, we cannot help foreseeing that offences will come between the ministry and members of the two Churches, who claim privileges. Now we think that some plan ought to be agreed upon for the settlement of all such difficulties. As nothing can now be done decisively, we beg leave to propose the following plan for consideration.

First.—If any preacher or member of either Church, claiming to be a privileged preacher or member in the other, shall be accused of any thing contrary to christian prudence, or christian conduct, by the Church in which he may be a privileged preacher or member; the accusation shall be made to the Conference or Church in which he is in regular membership, who shall try and judge accordingly; but in cases of this kind, if the difficulty be not settled according to the satisfaction of the Conference or church-meeting, bringing the accusation; his brethren shall advise and request him to desist from the use of the privileges, and to confine himself to his own proper Conference or Church.

Second.—No preacher or member, who shall have been excluded by one Conference or Church, shall be received by the other.

Third.—As often as may be convenient, a messenger shall be sent with any letter which shall be addressed from one Conference to the other, with instructions to explain any difficulties

We invite our Beloved Brother Newcomer to a seat in our Conference, as your messenger; and he is doubly dear to us as a messenger of such joyful tidings of brotherly love from you. “How beautiful upon the mountains are the feet” of all the messengers of mercy, love, peace and good will.

We have the happiness to inform you that we have enjoyed great harmony and love in our Conference; and by what we can learn of the state of religion at present, we have many tokens of good, and abundance of evidence that God is waiting to be gracious.

Wishing you peace and prosperity in the kingdom and patience of

our Lord Jesus Christ. We remain your affectionate Brethren in the bonds of christian fellowship.

March 27, 1811.

JOSEPH TOY, *Sec'y.*

An address from the United Brethren in Christ, to the Methodist Episcopal Conference.

DEARLY BELOVED BRETHREN IN CHRIST:

We have received your affectionate letter, bearing date, March 27th, 1811, by our Brothers Borg and Swertzwelder, with much joy and thankfulness: seeing therein, that the God of love has united your hearts in peace and harmony with us; to unite more and more together in the bonds of the Gospel. We are certain Brethren, if we walk in the light, as children of the light, we shall ere long be of one heart and one mind, seeing likewise blessed fruits of our Union together in a measure already, and the glorious prospect before us, we do not hesitate a moment longer to give you the right hand of christian fellowship; again, we have now formed our membership into classes as much as possible, however there are a number yet among us, who have not joined with us in this privilege so long delayed by us, we earnestly hope that you will instruct your traveling preachers to bear with such, as much as the order of your church will admit. We would further inform you that we have drawn up some regulations or discipline among us, and shall endeavor more and more, to put them into effect among ourselves and our members.

Any preacher or private member expelled from your Church, will not be received by us, to the fellowship of saints in Christ; and we do hope that you will do the same, in relation to those expelled by us, at least, until sufficient reason be found of their repentance, and good fruits.

We likewise hope that our mutual friendship and love to each other, will be increased yet more and more, and that the intercourse by letter and messengers from, and to each Conference, may be kept up yearly, through which medium difficulties may be readily adjusted, and more especially as such messengers, or communications will be joyfully received by us, and appreciated in the best possible way.

And lastly; may the God of all peace and consolation, who has united our hearts together in the gospel, spread his militant Church by us

from pole to pole.—And finally when time is no more, make us one and all, members of his Church triumphant, to praise God, and the Lamb forever.—Remember us before the throne of God is the earnest prayer of your affectionate Brethren; wishing you peace and prosperity in the kingdom and patience of our Lord Jesus Christ. We remain your affectionate Brethren in the bonds of christian fellowship.

Signed by order and in behalf of the Conference.

CHRISTIAN NEWCOMER.

May 25th, 1811.

An address from the Methodist Episcopal Conference, assembled at Leeburgh, to the United Brethren in Christ.

TO THE CONFERENCE OF THE UNITED BRETHERN.

Grace and peace be multiplied unto you, through our Lord and Saviour Jesus Christ. Behold how good and pleasant a thing it is for brethren to dwell in unity. May the holy leaven, leaven the whole lump. We do most cordially and sincerely join with you in praying that HE who has united our hearts in the Gospel, may make us instrumental in assisting to spread HIS Militant Church from pole to pole, and finally, when time is no more, make us one and all members of the Church triumphant, to praise God and the Lamb forever and ever.

We have the happiness to inform you that we do not recollect when we had so gracious a sitting together. “Our peace surpasseth all understanding, and our joy is unspeakable and full of glory.” We taste unspeakable bliss. “The power of the Highest overshadowed us, and the glory of God is in in the midst of us,” hallelujah!

We have instructed our preachers to deal very tenderly with those members of your Church who have not fully come into our measures of union, as far as the rules and orders of our Church will admit; hoping and trusting that you will still do all in your power to promote and extend the spirit and practice of Discipline among them; it being evident that our mutual success depends upon our union, wherever our lines of labor come together.

We agree with you in the advantage of correspondence and an interchange of messengers. Bro. Newcomer was received by us, and we have appointed our Brothers Alfred Griffith and John Swertzwel-

der, as messengers to your next Conference, with whom you may consult on any subject relative to the desired object of a final and perfect harmony.

We remain, dear Brethren, your affectionate fellow-laborers, in the bonds peace.

NICHOLAS SNETHEN

March 26, 1812.

An address to the Conference of the Methodist Episcopal Church, assembled in Baltimore, from the United Brethren Church.

DEARLY BELOVED BRETHREN:

When the members of the Conference of the United Brethren assembled at G. A. Guething's, with the greatest satisfaction, we mention the receipt of your address from Leesburgh. Our souls have been truly refreshed: particularly when we received the news of love, uniting our kindred souls. We will adopt the language of the royal Psalmist with you; "'Tis good and pleasant for brethren to dwell together in unity." We do cordially and sincerely pray that Jehovah may make us individually instrumental in spreading his blessed cause, and extending his Militant Church from the rivers to the ends of the earth. We rejoice with you, that the power of the Lord was in your midst; our hearts also burned with love while consulting on the welfare of Zion.

We are truly thankful for the delicacy and tenderness intimated in your letter, as touching those members of our Church that may not as yet, be divested of certain peculiarities. But we humbly hope that the mists will ere long, through the effulgence of gospel day, be dispersed from every mind. We have in many places, succeeded in forming class-meetings and extending discipline, and as far as prudence shall dictate, we will pursue.

An interchange of messengers and correspondence, will still be deemed a favor. Brothers A. Griffith and J. Swertzwelder, were thankfully received by us; with whom we had the happiness to consult on the much desired subject of permanent peace and harmony.

Bro. G. A. Guething and C. Newcomer, were instructed as messengers to you. Finally, brethren, may the God of love and peace unite

our hearts and efforts in the indissoluble bonds of Jesus' love; is the prayer of your fellow-laborers in the blessed gospel of peace.

Signed in behalf, and by consent of the Conference.

CHRISTIAN NEWCOMER.

Washington Co., Md. May 13, 1812.

CHAPTER XII.

Bro. Peter Kemp — his death — John Hershey — character — death — Death of Martin Boehm — Conference of 1812 — Close of the life of G. A. Guething.

In the year 1811, two of the preachers were called to rest from their labors. Peter Kemp and John Hershey.

Bro. P. Kemp died at his residence near Fredericktown, Maryland, February 26th, 1811. He had been an early and efficient supporter of the rising Church. His house for many years, had been the preacher's home, and continued to be so long after his decease. Some time in the night, he was asked by a brother, whether the love of Christ was present with him? He answered, "O yes, bless the Lord, I shall soon be with him." He began to sink slowly, till in the morning between 5 and 6 o'clock, he expired in the arms of Jesus, while the family and friends were engaged in prayer around his dying bed.

Bro. G. A. Guething preached the funeral discourse from Psalm 8: 5.

Eight days had scarcely passed from the departure of Bro. Kemp, when the Church was called upon to part with another of her beloved sons in the gospel.

Bro. John Hershey departed this life at his home, near Hagerstown, Maryland, March 4th, 1811. Like Bro. Kemp, Bro. Hershey was a long, a loving, and

a tried friend in the cause of that religion which he honored and adorned, by his pious and upright manner of living in this world; as one who knew that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. Bro. Hershey was a co-worker with Newcomer, Guething and Otterbein. In him the Church lost a dear friend; but she has had, and still has the consoling reflection, that his descendants in righteousness, have flourished like the palm-tree, and have stood by the Church in her trials, and have answered a father's prayer, and legacy bequeathed with his dying breath.

“The Church has wept
In sadness o’er the loss,
————— in Christ they sleep;
Who bore on earth his cross.
And from the grave their dust shall rise,
In Christ’s own Image to the skies!”

This year in our history is remarkable, as well as some of the preceding years, for an increase in religious interest, and numerous accessions to the Church. But it is marked in our record, with the important event of two of the fathers of the Church, being taken suddenly away from her embrace.

Bro. Martin Boehm fell asleep in Jesus, March 23d, 1812. His days of illness were but few. For a person of his age, he had enjoyed a remarkable good state of health. He was still active, and able to ride some short distance, till within a few days of his dissolution. But death was to come, and it

came, and found this servant of the Lord ready. The icy hand of death diminished the vital flame gradually, and without much pain. No one thought him near dying at the first indisposition, but death had begun to loose the silver cord, and to show its effects, by symptoms of increasing debility and weakness. He asked to be raised up in the bed,— said he wished to sing and pray once more before he left, which he did, with a clear and distinct voice. This done, he desired to be laid back on his pillow, and behold he was no more !

His remains rest with others, in the cemetery near his meeting house, overlooking the home-stead. A fit resting place *for the earthly* remains of such a saint —

THE

REV. MARTIN BOEHM:

AGED 86 YEARS, 3 MONTHS, AND 11 DAYS.

PREACHED FIFTY-FOUR YEARS.

Conference met at the Antietum, May 12th, 1812.

Bro. G. A. Guething presided at this Conference, which was his last. No one anticipated such an event. He appeared in reasonable health, and remarkably good spirits. Bro. Guething accompanied by his wife, went to the City of Baltimore, to spend a week or two with his dearly beloved Bro. William Otterbein, and other Baltimorian brethren. But becoming somewhat indisposed, he shortened that visit, and left the City for home — put up at Mr. Snyders, about 30 miles from the City. Here

the indisposition increased during the night. Early in the morning, he enjoyed a little rest, conversed with his companion, and Mrs. Snyder, about the christian's hope, and the prospects of a glorious immortality. He became silent, and then said, "I feel as though my end had come. Hark—hark—who spoke, whose voice is this I hear! Light—light, what golden light. Now all is dark again; please help me out of this bed." They did so. "Now let us sing.

Komm' du lang verlangte Stunde,
Komm' du Lebensgeist von oben;
O wie soll mein froher Munde,
Jesu deine Treue loben;
Wann mich deine Liebesmacht,
Dir zu dienen frei gemacht.

(TRANSLATION.)

Come thou long expected moment,
Come thou spirit from on high,
'Tis thy call my Lord and Master;
How shall I express my joy,
When thy grace and power of love,
Bids me rise to climes above.

He now sunk on his knees, leaning against the bed, and prayed fervently, giving thanks to God for his abundant mercy toward him, his unprofitable servant. Such a prayer offered up at the very gate of heaven! In this prayer, there was no doubt, no fear, no desire for a respite. But God the Father, was confidently asked for the sake of Christ Jesus our Saviour, to look upon him, to hear and accept

this his petition, to receive his poor servant, and to take him up to himself, for the sake of the great love wherewith he had loved him, and delivered him from all evil: Amen. He was helped into the bed again, where in about fifteen minutes, with his hands calmly folded, the ransomed spirit fled.

“In condescending love
 Thy ceaseless prayer he heard;
 And bade thee suddenly remove
 To thy complete reward:
 Ready to bring thee peace,
 Thy beauteous feet were shod,
 When mercy signed thy soul’s release,
 And caught thee up to God.

Redeemed from earth and pain,
 Ah! when shall we ascend,
 And all in Jesus’ presence reign
 With our translated friend?
 Come Lord and quickly come,
 And when in thee complete,
 Receive thy longing servants home,
 To triumph at thy feet!” — WHITEFIELD’S REQ.

T H E

REV. GEORGE A. GUETHING,

ENDED HIS MASTER’S LABORS, AND HIS LIFE,

JUNE 28, 1812:

AGED 71 YEARS 4 MONTHS AND 22 DAYS.

TIME SPENT IN THE MINISTRY FORTY YEARS

CHAPTER XIII.

Remarks on the character of William Otterbein — he was no partisan — his purity — conversation — mode of living — kindness to the poor — closing scene of his life — his burial — Bishop Asbury's sermon in Otterbein's Church after his death — Inscription on his tombstone.

This year, 1813, is marked with the closing scene of the life of the Reverend William Otterbein, whose Biographic Sketch in conclusion, will be found here.

When a great and good man is taken from us, who has devoted his life, his energies, his years, in a word, his all, to benefit and advance his fellow man, in his highest and best interests, to ameliorate his present position in life, and to point out to him the means, by the use of which he can secure to himself permanent and enduring felicity, any information respecting the life, the character, and the end of such an one, is generally sought after, and read with interest. From these considerations, it has been deemed our duty to notice with others as we have done in this volume, the life, character and end of the Rev. William Otterbein. But to furnish a complete and systematic narrative, either of him, or of others who have, or may yet be named, would carry us beyond our limits. Beside the author is sensible of his inability to delineate fully the character of this great man. But this defect is amply supplied, when

we view the Church of the UNITED BRETHREN IN CHRIST as it is:

1st, In the doctrine she teaches.

2d, The principles and faith she contends for.

3d, Her form of Government.

These reflect the mind and character of Mr. Otterbein in their truest light, — which can not be augmented by the love of fame; nor can it be depressed by the jealousy of lesser minds.

He was no partisan. From first to last, nothing was further from him, than to use his talents or the office of his calling, to cause schism in any Church, or to put himself forward as a leader. Nevertheless, the work of reformation proceeded onward under his guidance, and by his prudential measures, was gaining firmness and stability, as it progressed. Yet he would not be called chief.

Although he had made Baltimore his home, he continued his journeys, visiting the Churches, laboring constantly, until age and infirmities confined him to the City.

His character was pure. As a minister of the gospel, he was solemn and serious. No lightness in conversation; no too free allusion to his divine Master, nor his attributes, ever escaped his lips. The character, the Omniscience of the Supreme Being, was with him in word and thought, the profoundest subject of reverence and awe, and visibly filled the whole of his great mind with the most reverential emotions.

In conversation, open and free, yet no one could

approach him, but with respect, nor converse with him, without feeling a sense of his superior intellect and purity of heart. With ease and simplicity he was sure to make conversation interesting, useful and instructive.

In his pastoral visits and social conversations, one of his peculiar sentences was—"It is not good to be much made of, it will raise pride."

Men occupying respectable positions in life, but Deists in principle, were frequently known to visit him, for the purpose of trying the strength of his mind, and depth of his thoughts, or perhaps to see their error by the cogency of his arguments. He would let them state their objections against the Bible, to which he would reply with grace and dignity, and then with the word of the Lord, sweep away their refuge of lies.

On a certain occasion, he asked one of those Deists, "Sir can you tell me how your nails grow on your fingers?"

The unbeliever answered some what equivocally, but finally was obliged to answer in the negative.

Then said the father of the Church, "go home and learn the truth of that text in Job, 11: 7. 'Canst thou by searching find out God,' and be advised, when you come the next time, to be better prepared to defend your doctrine."

His manner of preaching was calm and collected, giving every word its full sound, and every sentence a finish. And this much may be said of many oth-

ers. But Mr. Otterbein excelled in the depth of thought, in argument, and in the clearness with which he presented scripture truths. In speaking of man as a sinner,—of Christ as a Saviour, there was a display of the plan of salvation, of the power of the gospel, and of the faith and victory of that gospel to the believer, which ever made on an audience the deepest impressions, and was listened to with wonder and delight. But when addressing himself to impenitent sinners, every word seemed to weigh a talent, and every sentence burn like fire; and this was done with a sympathising dignity and solicitude, which could not fail to be seen and felt.

His mode of living was of the most frugal kind, and that to the last days of his life. And why so? *His love and charity to the destitute, was only limited on his part by the want of means.* Daily, Sunday excepted, did the indigent, and the common beggars of the City, knock at his door for alms, and which on his part were as freely given, as they on their part made the call.

We give a case. His suit of clothing being much worn, and not having means wherewith to purchase another, his friends guessing the cause, sent him some cloth. But still the old garment was worn, till one of the friends remarked, that his tailor must have forgotten him, upon which Mr. Otterbein wiped a tear from his eye, and pointed his friend to some beggars opposite the house. The friend took the hint, and sent another supply of cloth to the tailor at once, lest it should be disposed of in the same way.

After this incident, some of the friends frequently furnished him with certain kinds of cloth 'for distribution to the needy. His demise was an occasion of real sorrow to this class of people, and who were not a few; heartily did they lament and mourn the loss of this their earthly friend and patron.

“With them his name shall live,
Through long succeeding years,
Embalmed— with all their hearts can give,
Their praises and their tears.

We shall now view him on a dying bed. His day of life had been long and toilsome, but the evening came, and with it calmness and tranquillity. His sun was about to set with a smile; but in that smile, there was suffering from an asthmatic affection, which had afflicted him for some time, and which, as his end approached, became the more distressing.

The friends that gathered around him, were soon assured that his end had come. The Rev. Doctor D. Kurtz offered up at his bed side, the last vocal prayer, at the close of which, Otterbein responded in the following words: “Amen — Amen! it is finished.” His last quotation from scripture, was from Luke 2: 29-30. “Lord now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation.” As the friends now looked on him, they felt pierced with sorrow, while wrapt in the solemnity of the death of a Father in Israel.

When able to speak once more, he said, "Jesus — Jesus — I die; but thou livest, and soon shall I live with thee — the conflict is over and past — I begin to feel an unspeakable fullness of love and peace divine, — lay my head on my pillow, and be still" — and stillness reigned in the chamber of death. No, not of death, the chariot of Israel had come. "See," whispered one, "how sweet, how easy he breathes:" a smile, a fresh glow lit up his countenance, and behold it is death !

"He taught us how to live, and Oh! too high!
A price of knowledge taught us how to die."

[One circumstance in Otterbein's death, we would beg leave not to omit. A. Bruner, one of Otterbein's warmest friends, lived out of the City at the time of Otterbein's last illness. Bruner, at Otterbein's request, was sent for, and came, but having business in New York, the Doctor thought Otterbein might live till he would return. While Bruner was in New York, he dreamed that he saw W. Otterbein fly up through the air, having seven lights in his hands, on which he awoke, and immediately looked at his watch. On his return home, he ascertained that Otterbein had departed this life, and on inquiry at what time, found it was precisely at the same time he had his dream. He just arrived in time to meet the procession at the grave.]

The amiable and humble Bruner, a long and tried friend of Otterbein, was himself a light while here on earth, is gone home; he died a peaceful and

happy death, and has long since entered into rest.

Bishop Asbury, March 13th, 1814, as á token of true friendship and love, preached a sermon on the death of Wm. Otterbein, taking his text from Rev. 3: 10, 11. Of this memorable occasion, Bishop Asbury entered the following note in his Journal:

“ By request, I discoursed on the character of the Angel of the Church of Philadelphia, in allusion to Wm. Otterbein — the holy, the great Otterbein — whose funeral discourse it was intended to be. Solemnity marked the silent meeting in the German Church, where were assembled the members of our Conference, and many of the clergy of the City.

“ Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows, in learning, wisdom, and grace, yet seeking to be known only to God, and the people of God.”

This sermon of Bishop Asbury's was delivered in the Church so long occupied by Otterbein in Baltimore. It was spoken of throughout the City, as one of exceeding sublimity and interest.

Otterbein's remains are deposited in the City of Baltimore, and Church-yard on Howard's hill. In entering the gate immediately in front of the Church from Conway street, the passage to the Church, leads through a small yard, called Otterbein grave yard. There the sainted Father of blessed memory lies alone, there being no other grave in this apartment. The grave is adorned with two plain marble slabs, the upper one resting on four pillars of marble, with the following inscription:—

HIER RUHEN DIE GEBEINE

DES VERSTORBENEN

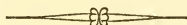
WILLIAM OTTERBEIN.

GEBOHREN 4. JUNI 1726.

GESTORBEN 17. NOVEMBER, 1813:

SEINES ALTERS 87 YAHRE, 5 MONATH, 13 TAGE.

“SELIG SIND DIE TODTEN, DIE IN DEM HERRN STERBEN; SIE RUHEN VON IHRER ARBEIT UND IHRE WERKE FOLGEN IHNEN NACH.”



HERE REST THE REMAINS

OF

WILLIAM OTTERBEIN.

HE WAS BORN JUNE 4, 1726.

DEPARTED THIS LIFE NOV. 17, 1813.

AGED 87 YEARS, 5 MONTHS, AND 13 DAYS.

“BLESSED ARE THE DEAD WHICH DIE IN THE LORD, FOR THEY REST FROM THEIR LABORS, AND THEIR WORKS DO FOLLOW THEM.”

IN THE MINISTRY 62 YEARS.

We have just received the following certificate of ordination and recommendation given to William Otterbein in the year 1752. We have been very kindly furnished with a translation by the Rev. Mr. Ford, Professor of Languages in St. Xavier College Cincinnati. It is a document, we think, well worth preserving. [Ed.]

LICTUTIS SALUTEM !

Infra scriptus testor, Reverendum et doctissimum juvenem Philippum Guilielrum Otterbein, patria Nassauicum, Dillenburgu natum, sancti ministeru candidatum classis tertiæ et hujus pædagogu præceptorem, a me impetrasse manuum impositionem pro ordinationis axiomaticæ, assistentibus, Ct. Arnoldo professore atque cætus Herbonnensis pastore, et admodum Reverendo Klingelkafero gusdem ecclesiae secundario, ut vicariam in cætu Ockersdorpiano opem præstaret. Quare eum guem auditorem quondam nostrum dileximus; nune vero ad peregrunas oras appulsurum, omuibz guibus presentes interesse possunt commendamus; ipsi fausta quævis ex animo præcantes, hasque jiteras tamquam perpetui mei erga eum affectus monumentum signantes.

Datum apud Herbonnam.

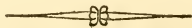
A. D. Millesimo Leptingintesimo quinquagesimo secundo.

JOANNES HENRICUS SCHRAMMIUS.

Theologiæ Doctor et ecclesiam

Nassauicaram su perintendens.

Signum.



(TRANSLATION.)

TO THE READER GREETING !

I, the undersigned testify, that the Reverend and very learned young man, Philip William Otterbein, who was born in the town of Dillenburg, in the Dutchy of Nassau, a candidate of the third class for

the holy ministry, and a teacher of this College, obtained from me the imposition of hands; (as a proof of his legitimate ordination,) in the presence of Ct. Arnold, Professor, and a minister of the congregation of Herborn, and the very Reverend Klingelkafer, an assistant in the same Church, with the view of exercising his ministerial functions in the assembly of Okersdorpia. Wherefore, we commend to all whom the present letter may interest, our former much esteemed hearer, who is now about to emigrate to a foreign country, and wish him a prosperous voyage. We subscribe this letter as a testimonial of our never failing affection towards him.

Dated at Herborn, 3rd day before March, 1752.

JOHN HENRY SCHRAMM.

Doctor of Theology and Superintendent
of the Church of Nassau.

Sign or Seal.

CHAPTER XIV.

After the death of Otterbein, the Pa. An. Conference supplied the Otterbein Church — Attempt to effect a union between the United Brethren and the Evangelical Association.

After the departure of Otterbein, the Pennsylvania Annual Conference supplied the preacher for the Baltimore Church. Bro. Frederick Schaffer happened to be in Baltimore at the time of Otterbein's death, was retained by the congregation and vestry, to the sitting of the Pennsylvania Annual Conference, which met in Hagerstown, 1815, when Bro. Joseph Hoffman was appointed to the Otterbein Church in Baltimore, over which he watched with great ability for three years, when according to a rule of discipline, the Church was supplied by another from said Pa. Conference, and has been thus supplied ever since. *

It is a matter of some importance, and not unworthy of a notice here, that an attempt was made to effect a union between the United Brethren, and the Evangelical association, (Albrights.)

For this purpose, in April 1813, Bro. Chr. Newcomer attended their Conference, and the propriety of a union between the two Churches, was freely discussed by that Conference. Bro. Newcomer laid the discipline of our Church, before them for exam-

* The Rev. George Miller of the Pennsylvania Conference, is the present Pastor of the Church.

ination, to which no objection was made; but with seeming cordiality approved. And they delivered to Bro. Newcomer, a written communication on the subject of union, to be laid before our Conference, which met soon thereafter at Chr. Herr's, Lancaster county, Pa.

Here it was resolved that a committee of four brethren from our Church, meet a like committee appointed by the Albright brethren, for the purpose of uniting, if practicable, the two societies. The brethren on our part, were Christian Crum, Christian Newcomer, Joseph Hoffman and Jacob Baulus. On the part of the Albrights, were George Miller, John Walter, John Dresbach and Henry Neible. These brethren met near New Berlin, Pa., Nov. 11, 1813, and after consulting for several days, the intended object of the meeting failed.

The name of Mr. Albright was then dear to some, and they on their part felt a reluctance to give it up entirely. On our part it was intimated that the name of no man should be distinctive of a christian Church. Second objection on their part, was to the example of feet washing, (according to our discipline.) This was viewed by them in a less favorable light. The last, and to them the most important objection to a union, was this: The fact that our discipline makes no distinction between the traveling and local ministry, as being equal members of the Annual and other Conferences. This being a fundamental article of our Church economy, our delegates were not authorized, nor were they wil-

ling to change the same as the basis of a union, and they on their part would not agree to admit the local preacher to a seat and voice in the Annual Conference. This third item was a *sine qua non* with them; and thus ended this well meant scheme for union with the Albrights.

In this last item, why illiberal and partial to a part of the ministry? Why draw a line of distinction where the scriptures make none? Titus 1: 7, 8, 9.

In this, as well as some other disciplinary rules, Mr. Albright may have followed too closely the Church from whence he came. And thus on untenable ground, many Churches are unhappily kept assunder, and thus hinder the diffusion of the spirit of christian friendship and love. Every good and liberal minded man, must confess and lament this as a misfortune. This spirit has not been confined to a few, but governs many ministers. It is no part of holiness—it is human nature and part of its moral defects. The gospel itself is all pure. Jesus the author of it, the most generous and amiable in all his precepts. But alas! these *lovely* precepts may be forgotten or perverted, and the will of man substituted in their stead. Conduct like this, can not be sufficiently lamented and deplored.

CHAPTER XV.

Discipline — various efforts to form and publish a printed discipline — First General Conference — The sky not entirely clear — clouds pass away — Confession of faith and rules of discipline adopted — Remarks on the confession of faith — Remarks on the section in reference to Bishops — On Secret Societies — On Slavery.

DISCIPLINE.

The disciplinary rules which governed the Church from the first Conference held in Baltimore, 1789, up to 1815, the reader will not be displeased to find here in chief, although noticed before, comprising the confession of faith, (same as in discipline,) and the following rules.

(a.) That no one, be he a preacher or lay member, can be a member of this Church, who should be found to lead an offensive life. — (1 Tim. 3: 1-3. 1 Cor; 5: 13.

(b.) To keep the Sabbath day holy: and attend divine worship.

(c.) To attend class or prayer-meeting, once a week.

(d.) That none be received into the Church, who is not resolved to flee the wrath to come, and by faith and repentance, to seek his salvation in Christ, and be resolved willingly to obey the disciplinary rules which are now observed for good order, yet always excepted that such rules are founded on the

Word of God, as the only unerring guide of faith and practice.

(*e.*) That a neglect of class and prayer-meetings by any one, after being twice or thrice admonished, without manifest amendment, (sickness or absence from home excepted,) excludes such from the Church.

(*f.*) Every member to abstain from all backbiting and evil speaking. — (1 Pit. 2: 1. Ja. 4: 11.) The transgressor in the first instance, to be admonished privately, but the second time to be reproved in the class-meeting.

(*g.*) For as much as the difference of people and denominations end in Christ — (Rom. 10: 12. Col. 3: 11,) and availeth nothing, but a new creature — (Gal. 6: 13–16,) it becomes our duty and privilege according to the gospel, to commune with, and admit professors of religion to the Lord's table without partiality.

(*h.*) That each member strive to lead a quiet and godly life, lest he give offense, and fall into the condemnation of the adversary — (Math. 5: 14–16.

(*i.*) All offences between members, shall be dealt with in strict conformity to the precepts of our Lord — (Math. 18: 15–18.)

(*j.*) Should a preacher or elder be accused of any known immorality, and upon the testimony of two or three creditable witnesses, he being present, the charge be proven against him, he will be immediately suspended, and until he gives proof of true repentance, and make open confession to the socie-

ty, he remains excluded from the Church. The same rule shall be observed against members of the Church, who shall be found guilty of immoral conduct — (1 Cor. 5: 11–13. Tim. 5: 20.)

Observe, these rules Mr. Otterbein preferred to the general rules of the Methodists, which were urged by Bro. Henry Weidner, and some others, on Otterbein, to translate and adopt at an early day. Of this Mr. Asbury remarks in his Journal:

“Otterbein, one of the wisest and best of men, could only approve.” And we add for reasons best known to himself, did not think proper to adopt, in preference to his own sense of scripture rules, for the guidance of his German brethren.

It will be readily perceived that the rules just named, embrace the elements essential to constitute a christian Church, and are highly expressive of the moral purity requisite for membership. Nevertheless it is clearly seen, that they are deficient, or lack in some points. No express provision being made for the execution of these rules, in all the Churches in our charge. In carrying out these rules — for they were closely observed — experience pointed out the want of a prescribed and uniform mode of action; also the great necessity of some additional rules for the regulation of Conferences; the reception of preachers; their duties and support; the eligibility to elders orders; and above all, to lay down as a disciplinary rule and test, to the motive and ministerial character among us, the Apostolic injunction to Titus 1st chapter, 7th to 9th verse.

Hitherto, (to 1815,) the rules as enforced by Wm. Otterbein, had remained in an unprinted form. And this in addition, was another want which had been seriously felt, and had pressed with weight upon the Church.

For some time attempts had been made to remedy these deficiencies, and to bring the subject before the several Annual Conferences for action.

The Conference in the east, met at Hagerstown, in Maryland, May 24th, 1814. Here the demand for an improved and printed discipline, was under consideration, and two manuscript copies were laid on the table, one by Bro. Christopher Grosh, and the other by Bro. C. Newcomer. A General Conference was anticipated, but no definite action was had in the premises, from a desire to consult the Conference in the west, which was to meet at the house of Bro. Andrew Zeller, near Germantown, O., August 23d, 1814. Bro. C. Newcomer was requested to call the attention of that Conference to the contemplated plan of a General Conference, to be held the ensuing year, leaving the mode for the election of delegates to the Miami Conference to determine. This Conference most cheerfully took up the subject, and recommended that the members which were to meet in General Conference, should be elected from among the preachers from all parts of the Church, by a majority of the votes of the members in the Church.

The election was accordingly held, and the fol-

lowing brethren were returned. (See also Discipline.)

PENNSYLVANIA.

ABRAHAM MAYER,
HENRY KUMLER,
JOHN SNYDER,
ABRAHAM DRAKSEL,
CHRISTIAN BERGER.

MARYLAND.

C. NEWCOMER,
JACOB BAULUS,

VIRGINIA.

CHR. CRUM,
ISAAC NISWANDER,
H. G. SPAYTH.

OHIO.

ANDREW ZELLER,
A. HIESTAND,
DANIEL TRYER,
GEORGE BENEDUM.

These delegates met at John Bonnet's School-house, near Mount Pleasant, Westmoreland county, Pa., June 6th, 1815.

The Conference was opened by Bro. A. Zeller, reading a portion of Scripture, and prayer.

Jacob Baulus and H. G. Spayth, were chosen Secretaries. and C. Newcomer and A. Zeller elected Presidents Pro Tem.

This being the first General Conference, elected under somewhat peculiar circumstances, and meeting for a purpose in a measure, new and untried in the history and progress of this Church; and having so lately been deprived of the support and counsel of the wisest and the best, who had exercised the oversight of the Church, to the time of their departure, whose counsel was law, but that law was love, much embarrassment for a time was manifest.

Others, wise and good, the Church still had. True, these might fill the office of those who had gone home ; but not their place. The seat might be occupied, but the place was vacant. This was never before, nor since, as deeply and visibly felt, as at the opening, and for the first two days of that General Conference.

Nor will we disguise the truth, the sky was not exactly clear, a heavy atmosphere would ever and anon press and swell the bosom, and then came ruffling breezes, and sharp words. This could not last long. The darkening clouds which hung over the Conference, must be cleared away — a calm atmosphere and a clear sky, could not be dispensed with — a pause ensued. The Conference agreed to humble themselves before God in prayer — and such a prayer-meeting your humble servant never witnessed before nor since! Brethren with streaming eyes embraced and thanked God ! From that hour to the end, unanimity and love smiled joyously on that assembly.

Permit a special notice here: Nothing perhaps was anticipated with greater certainty by any delegate in going to that Conference, than that the meeting should take place in the sweetest and most humble subordination to each other, each esteeming his brother higher than himself, and worthy of more honor. But the spirit of the children of Zebedee and their mother, is still visible on such occasions, and never more so than when wise and good rulers, either in Church or state, are remo-

ved by death. For who should have sufficient wisdom, who should be so well qualified to take the helm, and guide the vessel safely as the Zebedees? And should a doubt be raised, they are ready to answer, we are able.

Our last word when we made the digression, was, smiled joyously on that assembly. Here were dear brethren who had stood long, and stood firmly in the cause of God and man. The spirit of ambition had vanished, its shadow was seen no more. The brethren, it was manifest, had but one eye, one ear, one soul, one great thought, and that was to form a discipline, containing the fewest sections or divisions practicable, and in as few words as the grave subject would admit of, in order to convey the sense and meaning of Church rules, as held by the United Brethren in Christ.

After mature deliberation, the Conference found it good and expedient to deliver the confession of faith and rules of discipline to the Church, in love and humility, with the sincere desire, that the doctrine and rules, together with the word of God, might be attended to, and strictly observed.

These rules have been in the Church, and before an intelligent and well judging christian community, for a number of years since their adoption, — have been seen and read by many out of the Church, and no doubt by all in the Church, and we are happy to say, they have been favorably received, and have met with very general approbation.

And although they have since been submitted for

the re-examination and improvement of every succeeding General Conference, they have passed through them all with little or no material variation, including a period of nearly forty years, and ten General Conferences.

On the confession of faith we remark, on the concluding part, First: "OF BAPTISM." The fathers held that there are three distinctive baptisms noticed in scripture. Of water baptism, they affirmed that it may be administered by immersion, effusion, or pouring. That it may be administered to adults and infants. But they did not view it in the light of a saving ordinance.

Secondly: The baptism of the Holy Ghost, consequent on faith true repentance, and the remission of sin.

And thirdly: The baptism of suffering, to which many saints have been called in every age of the Church, and from which few christians, — being truly such — if any, are entirely exempt. No controversy, nor exclusiveness on the mode of baptism can find room among us. The highest honor and best respect which men can pay to the ordinance of baptism under any form, we hold is a life distinguished for piety, and love to God and man.

It may be justly expected that some few remarks should be made, on some parts at least, of the discipline of the Brethren Church, parts that have been identified with her rise and progress, and which she adopted, because she believed them to be just; but which of late years have assumed an importance

under the force of certain circumstances, with which, however, we had nothing to do.

And these distinctive parts of her disciplinary rules, have given the Brethren Church a position, as we trust, firm as a rock, and saved her from that tumult and commotion, which have so seriously and painfully affected the peace, harmony and purity of many Churches, and of which the end is not yet seen. May our sympathy and our prayer for their peace and prosperity, be fervent and sincere, not forgetting to be vigilant on our part, lest *we* fall.

The next in order is the constitution of the discipline. The first item we notice, is Bishops and their election. By the term Bishop, we simply mean an officer in the Church for the time being, who is elected by the General Conference from among the Elders in the Church, who have stood in that capacity six years.

The term for which they are elected, is four years.

Their duty is to attend the several Annual Conferences, and to preside in said Conferences, but have no vote, except a casting vote on a tie. They, with two Elders chosen by Conference, appoint the presiding Elders to their districts, and the circuit preachers to their circuits, in connection with the presiding Elders, and an equal number of preachers chosen by Conference for that purpose. They also, assisted by two Elders, perform the ordination service. Thus it is with us an office not of rank, but of duty. We advocate the parity of ministers strictly so, and discard the so called "divine right"

of Bishops, and ministerial imparity as anti-scriptural. We acknowledge no diocesan Bishop; yet we would not turn from the term Bishop, or disdain to use it in a *scriptural sense*. In any other sense we do not use it.

We have but one ordination, understanding the term Elder, Presbyter, Bishop, as names for the same office, requiring the same qualifications, gifts and graces, and without which qualifications, gifts and graces, no consecration or induction into the office of the ministry, would be considered valid by the Church of the United Brethren in Christ.

Another important item in the Constitution, is found in Section 7, which reads:

“There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way in the Church.” Discipline Section 31, says a secret society — “is one whose initiatory ceremony or bond of union, is a secret.”

From the commencement, the Brethren Church discountenanced secret societies, and refused to receive members of such, however unexceptionable in every other respect, into the Church except on one condition viz: *separation from secret orders*. It is not the place here to enter into the reasons at large which we as a Church have, for holding no fraternal relation with any one, who at the same time is connected with a secret order of men. We do not wish to magnify ourselves against any man or association of men, but it is sufficient for us to know, that a christian Church is one thing, and a secret fraterni-

ty quite another thing. Neither the men belonging to such an order, nor the order itself could suffer loss by being connected with a christian Church. But not so with the Church. Any, and every such connection, has proved a hurt, and inflicted a deadly wound on any and every Church which has allowed or winked at this strange connection.

It is to such Churches as the leprosy of Gehazi! We have not coveted the Syrian's silver, nor changes of garment, and saved the Church !

Section 32, Discipline. "All slavery in every sense of the word, is totally prohibited, and shall in no way be tolerated in our Church," &c., &c.

Involuntary servitude, (except for crime,) has always been condemned by our Church. Never, at any period, did the brethren Church view it in any other light, than as oppressive and unjust. It always testified decidedly against the system, giving it no countenance, neither receiving nor encouraging a holder of slaves to unite with the Church. Otterbein and Guething both living in Maryland, a slave State, — showed it no favor, neither did they make war with it, but guarded the Church against this sin of sins, "and garments rolled in sweat and blood."

This was one reason why the Brethren Church in Maryland and Virginia, continued to be limited, and even to this day is comparatively confined to the western portions of those States. The wonder is, how the Church has continued to exist there at all.

But there she is, if not numerous, yet strong ; as unknown, and yet well known.

We forbear making any other remarks illustrative of our disciplinary rules. Should any reader not having them, be desirous to know them more fully, we would respectfully refer such to the book itself, containing them. It is a very small book — can be had of any of our preachers, and costs but 12½ cents.

CHAPTER XVI.

Why have the United Brethren remained in a great measure, unknown to the English community — United Brethren labored first among the Germans — Success among the English — General Conference of 1817 — General Conference of 1821 — An act passed on Slavery — on ardent spirits — Election of Bishops — John Kline, and Abraham Draksel.

It is time that another question should be attended to.

Why have the United Brethren in Christ remained in a great measure, unknown to a majority of the people within our United States ?

Ans. The Brethren Church has been known as has been seen in the State of Pennsylvania, in part of Maryland and Virginia, since 1760, and in the State of Ohio in part, since 1803. In Indiana from her early settlement, and also some parts of Kentucky.

Secondly: Otterbein, Boehm and Guething, as has been noticed, were Germans, and none of them ever preached in the English language. Their call in the gospel was to the German people and Churches, and to these the labors and preaching of the brethren continued to be confined with but little exception, until about the year 1825, when she found herself constrained to give way to the use of the English language more fully.

The reason for so doing, the kind reader may

have already foreseen, but permit it to be named: the English is the language of our nation, government and schools. The education of the German youth, was obtained more and more in English schools from year to year, until the German schools were nearly, or quite extinct. And although the brethren saw and felt this to their loss, yet such was the force of habit and custom, that they were slow to depart from it. This tardiness caused the Brethren Church to lose many valuable members, in whose awakening and conversion, they had been instrumental. Even some of their own children, for want of preaching among us in the English language, united with other societies. And when the importance of the English language was admitted, it required time to diffuse it generally and extensively, and it is comparatively but a few years since the English language has had the ascendancy among us as a Church, and has thus given the brethren a religious relation with their English neighbors.

Hence the inquiry is not with the Germans, but with the English people, when our preachers first come among them,—“who are you as a Church? when and where did you originate?” This paragraph is not penned to answer the inquiry, as that in the preceding pages has been done, but to give the reason why we have not made our acquaintance with the English community as a christian Church, at an earlier period in our history. Perhaps this was reserved in the All-wise arrangement of an overruling Providence, to take place as it has, and

is now taking place at this hour of the gospel light and day. We could perhaps, assign some reasons for this Providence; and the sequel will show that since the brethren extended their gospel labors beyond the German population, they have had a great and effectual door opened unto them, with and among the English people and Churches.

Our English brethren in the ministry have had much to encourage and to cheer them in their arduous labors, in all of which they have realized the rich and profuse mercies of God in the conversion of many souls, and in planting and establishing many happy and permanent societies in the Church.*

The General Conference held 1815, resolved that the next General Conference meet in Mt. Pleasant, Westmoreland county, Pa., the first Monday in June, 1817. and thereafter once every four years.

This Conference met accordingly, continued C. Newcomer and Andrew Zeller, Bishops to the next General Conference, but made no change in the disciplinary rules.

The third General Conference of the United Brethren in Christ, met at Bro. Dewalt Mechlins, Fairfield county, Ohio, May 15th, 1821.

PENNSYLVANIA CONFERENCE.

MEMBERS PRESENT

Samuel Huber,		William Brown,		Michael Bear,
George Guething,		Daniel Pfeifer		[three absent.

* Yes, blessed be God ! Our hearts are daily cheered by the abundant success which a gracious God grants unto us in our English fields of labor. Thousands annually are induced through our humble instrumentality, to taste and see that the Lord is good. [Ed.

MUSKINGUM CONFERENCE.

MEMBERS PRESENT.

Michael Bortsfield, | Abraham Forney. | [two absent.

MIAMI CONFERENCE.

MEMBERS PRESENT.

Lewis Cramer,	Henry J. Frey,	John McNamer.
N. Havens,	Henry Evinger,	John G. Pfrimer
G. Benedum,	Henry Kumler,	
Joseph Hoffman,	A. Bontzler,	

This year, John Kline and Abraham Drakseld died. Bro. Kline had traveled but a few years, and was suddenly called to cease from his labors while traveling the Westmoreland circuit, Pa. He was yet young in life, humble and strictly pious.

From a letter written to a sister of his, about four weeks previous to his death, he anticipated his departure, telling his sister that ere that letter would reach her, his spirit would be in heaven; and so it was. That letter, and the news of his death, reached that sister on one and the same day.

Bro. Kline and Draksel were members of the Muskingum Annual Conference.

Bro. Abraham Draksel was born in Lebanon county, Pa., 1753. He was brought up in the Amish society, it being a seceding branch from the Mennonite. Being an obedient and loving son to his kind parents, and leading a moral, and in the sight of his Amish brethren, a pious life. In his 26th year he was encouraged by them to take part in preaching, which he did with such grace and ability as he had. Not long after, however, he felt the need of a change of heart, which he found. He

now attempted to preach this to his brethren, with the hope, he said, that this doctrine of a change of heart, and the news of the joy he experienced, would be well received by them; but it was not so. That the kingdom of God did not consist in external ordinances, but in Justification by faith in Jesus Christ, peace and joy in the Holy Ghost, they could, or would not understand. And after having admonished him for the third time, and he continuing in preaching it with power, they by a special deputation, enjoined silence upon him. He said when the elders of the Ammish society had done this, he felt such comfort and peace of mind, as he had never enjoyed nor felt, before.

His gospel labors proved a blessing to many, and spread much by his energetic efforts in the cause of God. In the year 1804, he removed with his family west of the Allegheny mountains, and settled himself near Mt. Pleasant, in Westmoreland county. From here he made frequent visits into the State of Ohio. Bro. Draksel's name will long live, and be cherished by many in and out of the Church. His life was blameless.

His countenance was an index of the grace and spirit that dwelt within. With his fine silvery beard, he resembled the Patriarchs of old. He was a pattern of piety, a lover of hospitality, a lover of good men. His end was joy and peace.

ABRAHAM DRAKSEL,

DEPARTED THIS LIFE

IN THE MONTH OF FEBRUARY 1825;

Aged 72 years.

PREACHED IN THE BRETHREN CHURCH FORTY-THREE YEARS.

An act was passed by this Conference. (1821,) more expressive of the views of the Church on Slavery, which we will give as found in the discipline printed by order of General Conference, held 1825.

Resolved, That all Slavery in every sense of the word, be totally prohibited, and in no way tolerated in our Church.

Should some be found in our Church, or others desire to be admitted as members who hold slaves, they can neither continue to be members, or be admitted as such, except they do manumit such slaves wherever the law of the State shall permit it, or submit the case to the Quarterly Conference, to be by them specified, what length of time such slave shall serve his master or other person, until the amount paid for him, or for raising him, be compensated to his master. But in no case shall a member of our Church be permitted to sell a slave.

On ardent spirits the following action was had:

That no member of the Church shall be allowed to carry on a distillery, and that distillers be requested to willingly cease the business. That this resolve be laid before the several Annual Conferences,

that it shall be the duty of the preachers to labor against the cause and sad effects of intemperance during the interval of this, and the next General Conference, when this subject shall again be taken up for further consideration.

ELECTION OF BISHOPS.

Christian Newcomer was re-elected, and Joseph Hoffman was elected in place of Andrew Zeller, who by reason of the infirmities of age, could not travel to the Annual Conferences.

May 17th, and last day of the session, Conference met pursuant to adjournment, and its first business was the ordination of Joseph Hoffman to the office of a Bishop, which was a solemn and a blessed season. To God be all the glory: Amen.

CHAPTER XVII.

General Conference of 1825 — Questions proposed to candidates for the ministry — Ordination of Bishops omitted — Salary of Bishops — Delegates appointed to attend certain Conferences of the M. E. Church --- Salary of preachers --- Persecution --- John G. Pfrimer --- close of his life --- Biographic Sketch of Abraham Mayer.

General Conference met at Jacob Shaubs, Tuscarawas county, Ohio, May 7th, 1825.

Christian Newcomer, Joseph Hoffman, Bishops.

PENNSYLVANIA CONFERENCE.

MEMBERS PRESENT.

Abraham Myer, John Hildt, Jacob Daub, Daniel Pfeifer, William Brown.

MUSKINGUM CONFERENCE.

MEMBERS PRESENT.

H. G. Spayth, Henry Errett, James Johnston, J. Crum, Christian Berger.

MIAMI CONFERENCE.

MEMBERS PRESENT.

Henry Kumler, Sr.,	Andrew Zeller,
Henry J. Fry,	John G. Pfrimer,
Jacob Antrim,	George Hoffman,
John Fetterhoff,	Dewalt Machlin,
Samuel Hiestand,	William Ambrose,
Nathaniel Havens,	William Steward.

These Conferences, like the Annual Conferences are opened always with a suitable address by the

presiding officer, the reading of a chapter from the scriptures, singing and prayer.

The election of one or two of the members for secretaries.

The adoption of rules to govern the session of Conference for the time being.

When properly organized, the first business in order is, the reading of discipline, and revision if need be, as the reading progresses.

At this Conference the last eight lines of section first, in the Discipline, were added; but that the reader may fully understand the sense we quote the paragraph entire, which reads, (translated correctly:) "We are convinced that the outward means of grace, viz: baptism and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be practised by all christian Churches, and that it is incumbent on the children of God specially to practise them; but the mode and manner ought always to be left to the judgment and understanding of every individual. Likewise the example of washing feet is left free to practice or omit. (Added,) Nevertheless it is not becoming any of our preachers, to speak lightly of any of his brethren, whose judgment and understanding (*credenda*,) in this respect should be different from his own, neither in public nor in private, to depreciate the mode and manner in which a brother may practice the same. Whosoever shall make himself guilty in this respect, shall be accounted a traducer of his brethren, and shall therefore be answerable for the same."

The Scioto Annual Conference set off.

The questions to persons proposed as preachers, were by this Conference improved, by striking out those formerly used, and inserting the questions as they stand in our present discipline, Section 6, and are the following:—

QUES. “Have you known God in Christ Jesus to be a sin pardoning God ?

Have you now peace with God, and is the love of God shed abroad in your heart by the Holy Spirit ?

Do you follow after holiness ?

Do you believe the Bible to be the word of God; and that therein is contained the true way to our salvation ?

What foundation have you for this belief ?

What is your motive for desiring permission to preach the gospel ?

What is your knowledge of faith, of *depravity*, (added since,) of repentance, justification, sanctification and redemption ?

Does your own salvation, and the salvation of your fellow mortals, lie nearer to your heart than all other things in the world ?

Can you subject yourself to the counsel of your brethren ?

Are you satisfied with our Church government ?
(added since.)

Will you be obedient and ready to speak or hold your peace, as your brethren may think expedient ?

Are you willing, as much as is in your power, to

assist in upholding the itinerant plan, and supporting the same as much as possible?

ORDINATION OF BISHOPS IN FUTURE, OMITTED.

“ *Resolved*, That as the newly elected Bishop has already been ordained by the imposition of hands, as an Elder in the Church, a second ordination is deemed not essential to the duties of a Bishop, nor do we find a scripture precedent for a second or third ordination.”

This Conference inserted a clause into the discipline, that once a year a public collection shall be received at each appointment on every circuit, for the support of the traveling Bishops, limiting a Bishop if married, to \$160; if single, to \$80, per annum, and traveling expenses. Until this time, the traveling Bishops had received no pecuniary aid from the Church.

Messengers appointed to attend certain Conferences named, of the Methodist E. Church.

Since the friendly relation which had existed between the United Brethren in Christ, and the Methodist Episcopal Church, and which in an unhappy hour, had been broken off, or informally withdrawn by the M. E. Church; it is not to be supposed nor inferred, that that pure love which filled the hearts of many in both Churches, had suffered loss or burned less brightly. No! Brethren still loved, and with undiminishing ardor, stimulated by the hope, that the correspondence would be resumed between the Conferences. But years passed, and none came from either Church.

The present General Conference resolved that, two Elders be sent to each of three of the M. E. Annual Conferences, and for this purpose appointed Henry Kumler Sr., and John McNamer, to the Ohio; Christian Newcomer and John Hildt, to the Baltimore; Joseph Hoffman and H. G. Spayth, to the Pittsburgh Annual Conferences. The object of which, was to renew the former compact between the two Churches, indulging in the hope that such a renewal would be acceptable to many of our much beloved, and dearly esteemed brethren in the M. E. Church. But no report was made by these messengers to the General Conference next ensuing.

Christian Newcomer and Henry Kumler Sr., elected Bishops for the four ensuing years.

Next General Conference to meet at Dewalt Mechlins, near Lancaster, Ohio, May 15th, 1829.

The *time* these Conferences were in session, were as follows:

The General Conference of 1815, was in session five days; that in 1817, three days; that in 1821, four days; and the present one, 1825, three days; and that held in 1829, was in session four days.

How much can men do in a short space of time, who are willing to understand each other, with a spirit of subordination, and brotherly affection, and where pure love entwines her *flowery wreath* among the interstices of debate; there angels may glide unseen, and smile, and clap their wings with joy, and entice one to pray — Lord — evermore give us such Conferences. How blessed are they that live

in the golden age of a nation, a people, or a Church.

We have stated that the preachers were limited from \$80 to \$160 per year. This is to be understood, as the most one might justly receive, but how much less than that sum next to 00, had the brethren preachers been subjected to, in the history of our Church for many years, cannot be known at this time. This much we do know, that brethren traveled and preached extensively for years, and received less than fifty, and some less than twenty dollars a year; and these brethren had rising families, and were by no means in affluent circumstances. Not that these men preached to a poverty stricken people, but the reverse; yet so it was, whether through ignorance or conscientious scruples, the preacher among the Germans received little or nothing. He that then would preach the gospel, must do it without money or price.

The harvest was great, the laborers were few; those were times which tried men's faith, causing sore conflicts, and placed the early ministers often in straightened circumstances; yet they were enabled to say—"The Lord has delivered us out of them all."

An impression has prevailed with *some*, that the preachers of the Church were rich. This was true of a few of them, others were but in limited circumstances, and yet others had still less.

"Those who think that the gospel can be successfully preached, sinners alarmed, awakened and

“converted to God, missions and circuits formed,
“amidst a host of opposers and gainsayérs; oppo-
“sed by a wicked world, as a matter of course;
“opposed by far the largest class of nominal pro-
“fessors of this very religion of Jesus Christ; op-
“posed by a proud and bigoted clergy on one side,
“and on the other by a good-meaning, but ignorant
“and benighted class of preachers; we say if any
“man thinks that the Brethren Church, or any other
“Church under the same circumstances, could cause
“her voice to be heard,— could arise and shine,
“and the men whom the Lord had called to this
“work, suffer no earthly loss, make no great sacrific-
“es, had not both to labor and suffer reproach,
“and who are accounted by all opponents as sheep
“for the slaughter. We say again, should any one
“think that this could be done, and the preachers
“swim in wealth; he must conceive a chimera more
“absurd than the prince who persuaded himself,
“that his marble palace had been reared by the
“tiny hands of fairies.”

“May 13th, 1801. This day we (G. A. Guething, John Hershey, and C. Newcomer,) came to Carlisle, Pa., and preached at night in the Methodist Meeting-house. We had a blessed meeting; many were filled with the love of God, which was not the least surprising to us; but what surprised us, was the persecution which prevailed in this place to a great extent. Only a few days since, a preacher on his way home from divine service, was knocked down in the street; and last night a young man was dread-

fully maltreated and injured, (for the same cause,) and lies now dangerously ill." — *Newcomer's Journal*.

As late as 1819, the minister of a certain German orthodox Church, suffered his aged father to be shut out from the School-house where he (the father,) was teaching at the time, because the father and praying mother of this son of the gospel, had attached themselves to the Brethren Church.

John G. Pfrimer died this year 1825, at his home in Harrison county, Indiana. He was present at the General Conference held at Jacob Shaubs, for 1825 — appeared to be in good health — preached with his usual clearness and power.

Bro. Henry Bonebrake who was with father Pfrimer in the last months and days of his life, said to the writer, that Bro. Pfrimer preached if possible, with more life and energy than ever, — saying that his "race was run, having assurance (to use his own words,) that he was going to the great assembly in heaven," that his hope in his Redeemer was firm, affording him great joy as eternity drew near, and that while he was uttering these words, his countenance beamed as with a light, which was visible upon him in death. Truly blessed are they that die in the Lord.

THUS THIS SERVANT OF THE LORD

CEASED TO LABOR,

AND TO LIVE ON EARTH,

IN THE

SIXTY-FOURTH YEAR OF HIS AGE.

SPENT IN THE MINISTRY THIRTY-FIVE YEARS.

1825.

One name more, justly merits a place here ; that of Abraham Mayer, of Cumberland county, Pa., who stood as a pillar in the cause of God.

Bro. A. Mayer united himself with the United Brethren in Christ, in 1796. He began preaching about the same time, and continued, until laid on a bed of sickness, where he lingered and suffered patiently, until his release came. In person, Bro. Mayer was of a prepossessing appearance, in dress a Mennonite, in heart and life, an Israelite indeed ; possessing a strong and cultivated mind. In prayer it was evident that he had power with God, in preaching, he reminded one always of an Elijah of old, stern in his reproofs, and uncompromising in his dealings with sin. He loved the cause of his divine Master, and adorned it with a most exemplary and holy life, giving much of his time to preaching, and of his substance, to raise and build up the Church, to which he was as a father.

His house was a preaching house for many years, and frequent big meetings were held there. The

first in that place was held in May, 1798. Boehm, Draksel, Pfrimer and Newcomer were there. It was a great-good meeting, and the day of eternity will reveal the result. As this meeting was held within three miles of that Carlisle, where there then was a violent opposition, the spirit of enmity extended to the neighborhood of Bro. Mayers. But his prudence, his faith and confidence in God, enabled him to maintain his ground, and sustain the Church which had gathered around him at that perilous time. Never was he known to shrink from attending to the arduous duties which the Church frequently desired him to perform.

In the year 1813, he had a chain of appointments given out for him ; the first of which was 45 miles from his home. When within 4 or 5 miles of the place of meeting, he inquired at a respectable farm house, the road and the distance to Mr. K.'s. The Lady of the house came to the door, and after giving the desired information — from a word which he accidentally spoke, the Lady wished to know whether he was the man who was expected to preach at K.'s

Ans. Yes.

But you do not look like our preachers, who are you ? What Church do you belong to ?

Ans. The United Brethren.

But she said to her husband, that she understood the stranger to say converted brethren, repeating the words converted brethren, again and again, remarking, who ever heard of the converted Brethren Church.

But said the husband, you must have misunderstood the man.

No! The Lady insisted she thought she had not, that he had said they were called the converted brethren. "Now," said she, "this is very strange; supposing we go to the meeting," — and so they went. The Lady said she was resolved to hear what a converted preacher would preach, expecting to hear something either to amuse or to ridicule. But conviction ensued from what she heard, and the word *converted* wrung in her ears all the while — which resulted in the conversion of herself and her husband, and thence spread in their neighborhood. And yet this man and his wife, had in their youth been catechised and confirmed.

This is but a case out of a thousand, where under catechetical instructions and trainings, the youthful subjects, nevertheless, remain in profound ignorance of the cause, the nature, and the necessity of the new birth, and as ignorant of the truth of the converting power of God, by a happy experience, as if it was no part of the doctrine of Jesus Christ.

O ye Pastors, is it possible that the hungry sheep look up, and are not fed.

Come to Calvary's holy mountain,
 Sinners ruined by the fall!
 Here a pure and healing fountain,
 Flows to you — to me — to all —
 In a full perpetual tide,
 Opened when the Saviour died.

He was a member of the first General Conference

also a delegate in 1825, where we saw him for the last time. Oh the flight of time, and with it we suffer the loss of dear and valuable friends.

ABRAHAM MAYER

DEPARTED THIS LIFE

NOVEMBER 28, 1826,

IN THE

SIXTY-FOURTH YEAR OF HIS AGE.

A FAITHFUL PREACHER

AND SERVANT OF JESUS,

FOR THIRTY YEARS.

CHAPTER XVIII.

General Conference of 1829 — Presiding Elders to be elected for one year — Close of the life of Bishop Newcomer — General Conference of 1833 — Affirmation — The Telescope — Constitution.

General Conference of the United Brethren in Christ, met at Dewalt Mechlins, Fairfield county, Ohio, May 15th, 1829.

Christian Newcomer, Henry Kumler, Bishops.

MEMBERS PRESENT.

PENNSYLVANIA CONFERENCE.

William Brown,	Thomas Miller,
Henry Burtner,	John Zahn,
Jacob Erb,	Simon Dresbach,
John Hendricks,	Ezekial Bowring.

MUSKINGUM CONFERENCE.

John Crum,	John Bash
John Hildt,	[two absent.]

SCIOTO CONFERENCE.

Joseph Hoffman,	John Coons,
George Benedum,	James Kenny,
Elijah Collins,	James Ross.
John Russel.	

MIAMI CONFERENCE.

H. J. Frey,	Andrew Zeller,
John McNamer,	John Denham,
Jacob Flickinger,	John Fetterhoff,
George Bonebrake,	Aaron Farmer,
J. Antrim,	F. Whitcom.

Conference was opened by Bishop Newcomer reading a portion of scripture, singing and prayer.

John Hildt and Thomas Miller, Sec'y.

Virginia and Indiana Annual Conferences, were set off.

Resolved, That in future, the Presiding Elders be elected for the term of one year. Four years had been the former time.

The account of the Benevolent Fund Societies, was called for, and on examination it was found that the Society in Maryland had in its treasury, \$ 1134,47; in Ohio, \$ 717,45.

This Conference by a vote of 23 yeas against 4 nays, made the Benevolent Society in the State of Ohio, auxilliary to that located at Hagerstown in the State of Maryland.

On the fourth day of the session, C. Newcomer and Henry Kumler Sr., re-elected Bishops.

And on the fifth day, in love and peace, Conference adjourned.

1830, Brings us to the demise of Bishop C. Newcomer, he being in the 82 year of his age.

On the 10th of April, 1829, the Pennsylvania Conference closed its session in love and peace. On the 11th, Newcomer took a tender and affectionate leave of the family of his son Andrew's, and friends, and set out once more for the State of Ohio. On the 28th, the same month, he met the Muskingum Conference; and on the 11th of May, the Scioto Conference; and on the 15th, the General Confer-

ence commenced at Harmans, Pleasant Run, Fairfield county Ohio.

Of this he writes: "Conference proceeded to the election of two Bishops, and on counting the ballots, it appeared that Henry Kumler and myself, were re-elected. O Lord ! give me grace and strength to discharge my duty."

In the year 1810, Bro. Newcomer for the first time visited the Brethren in the State of Ohio, — held a Conference at Bro. Michael Criders, Ross county; fifteen preachers being present. The present was the nineteenth, and the last journey of his, across the Allegheny mountains. By reference to his journal, we find that in this trip to Ohio, and return he spent about eleven weeks, (from the 11th of April, to the 25th of June,) traveled about fifteen hundred miles on horse-back, — attended three Annual and one General Conference, with preaching by the way. "Left Jacob Baulus's, Lower Sandusky, and rode 52 miles same day."

In 1828, he being in his eightieth year, attended no less than eight camp-meetings, engaged in the public exercises at all of them, more or less. These seemed to renew his youth, and he enjoyed them to the glory of God.

Daily, and continually, whether in the house or on the high-way, in conversation or meditation, his mind appeared to be filled with but one thought, and that thought was the salvation of a lost world. To this all his energies were kept in constant exercise and employment.

His mind had no party bias, he knew, or seemed to know, neither this Church nor that Church, to him Christ was all and in all.

He delighted in christian liberality and social friendship, and was known to ride more than one hundred miles to a Methodist camp-meeting, where he was sure to meet with a hearty welcome, and with the people of God.

In him the needy preacher found a patron and a friend. He would plead their cause before brethren, and was sure not to plead in vain. We have seen him return from a western tour, with less clothing, and ever with less money than he had set out with.

Sunday, October 11th, 1829, he says — “I remained at home, engaged in reading and prayer. Found my mind drawn out to God, for all my brethren in the ministry. My feebleness is increasing; the strength of my constitution is gone. O Lord! look on me in mercy, and grant me ability to prove faithful the few remaining days of my present life.”

November 1st. “This day I am confined to my room, but glory to God, I enjoy a sweet communion with him: solitary, yet not alone. The best of friends, my Saviour, is with me. How blessed is the condition of aged people, when they know that God and Christ is reconciled. If there is any wish or regret in the past, it is that I had served my Lord and Master more faithfully. I pray thee my Redeemer, to grant me a full pardon, for I am still thy servant.”

February 21st, 1830, he attended a Quarterly-

meeting in Hagerstown, which was his last meeting with the Church militant. And March 4th, he made the last effort to write a note, and could only write, "Alas! I find myself not able to write, and lay down my pen, the Lord knows whether I shall ever resume it again. His will be done: Amen — Hallelujah!"

His weakness and debility now perceptibly increased, but never complained of much pain, and without assistance, he would rise from his bed daily, until March 12th, when he requested a young brother who was present, to pray once more, which was done. Newcomer himself, and without aid, arose from his pillow, and with those persons present, bowed himself at the bed-side, before the throne of his divine Master. After he had prayed, he laid again on his bed, and in a few minutes, calmly and sweetly drew his last breath.

Truly, this was dying in the arms of Jesus.

CHRISTIAN NEWCOMER,

AN EMINENT SERVANT OF CHRIST,
WAS BORN IN LANCASTER COUNTY, PA.

JANUARY 21, 1749;

AND FINISHED HIS COURSE

MARCH 12 1830.

He exercised his ministry for the space of fifty-three years, with extraordinary zeal. His labors in the gospel were incessant and wide spread. "Mark the pious, and behold the just, for the end of such is peace." — PSALMS XXXVII, 37.

The United Brethren in Christ met in General Conference, at the Dresbach Church, Pickaway Co., Ohio, May 14th, 1833.

Henry Kumler, Bishop.

PENNSYLVANIA CONFERENCE.

Ezekial Bowring,	William Brown,
Jacob Erb,	James Neiman,
Jacob Snyder,	Frederick Gilbert.

MUSKINGUM CONFERENCE.

Henry G. Spayth,	John Eckhart,
Adam Hetzler,	Christian Kenegy,
Sewel C. Briggs,	

VIRGINIA CONFERENCE.

William Rhinehart, |

SCIOTO CONFERENCE.

John Russel,	William Hastings,
Jacob Baulus,	James Ross,
George Benedum,	Samuel Hiestand,
Daniel Davis,	John Coons.

INDIANA CONFERENCE.

John Denham,	Josiah Davis
James Griffith,	John McNamer,
Aaron Farmer,	Francis Whitcom.

MIAMI CONFERENCE.

Henry Kumler Jr.,	Abraham S. Decker,
John Fetterhoff,	David Keiser,
Samuel Hoffman,	George Bonebrake,
John Swearingen.	

W. R. Rhinehart, and H. G. Spayth, Sec'ys.

The amount of business which came before this

Conference, exceeded that of any preceding Conference, if we except the first.

The powers of the General Conference were more clearly defined, in answer to the question,

Does the General Conference possess any power which an Annual Conference does not ?

Ans. Yes: the General Conference alone, can elect from among the Elders of the Church, one or more Bishops for the ensuing four years, and to make such provisions as may be conducive to the good of the whole Church: Provided, however, that it in no way alter the confession of faith, neither to add to, nor take therefrom.

Nor shall any of its acts be so construed, as would in any manner change the meaning spirit, rules and regulations of our discipline as they now stand.

Resolved, That the number of delegates sent from each Annual Conference District to the General Conference, be limited to two Elders.

AFFIRMATION.

We believe that the mode of testifying to the truth, when required so to do in a legal form, by way of affirmation, is on us solemnly, conscientiously and fully binding before God, to tell the truth, the whole truth, and nothing but the truth.

A year or two previous to the sitting of this Conference, a highly respectable citizen in the State of Maryland, was summoned as a witness before a Court of Justice. The Court refused to allow him to affirm, and demanded that he should be sworn.

The witness replied that conscientiously he could not swear the oath required. The Judge replied, that if the Church of which he was a member, contained a disciplinary clause to that effect, the Court would admit him to affirm, if not he must swear which he firmly refused. The Court was about to commit him to jail for contumacy, when the Gentlemen at the Bar, prevailed with the Court to let the witness affirm. Hence, the above Section in our Discipline on affirmation, and believing as we do, that swearing by the Bible, or in the name of Almighty God, is contrary to the words of our Lord Jesus Christ, who says, "swear not at all." — *Minutes of General Conference.*

Henry Kumler Sr., William Brown and Samuel Hiestand elected Bishops.

General Conference in 1833, impressed with the importance of having a Church periodical published under its own supervision, a paper devoted to religious, moral and literary intelligence.

Resolved, That subscriptions be circulated in each of our Annual Conference Districts, one to raise a fund, another to obtain subscribers.

That the office of said paper be located at Circleville, State of Ohio.

George Dresbach, Jonathan Dresbach and John Russel, were appointed Trustees to carry the intention expressed in the resolution into effect, and as soon as practicable, to publish or cause to be published, a paper of the character specified by the resolve.

Accordingly the first paper was issued about the first of January, 1835, under the title, *The Religious Telescope*. W. R. Rhinehart, Editor.

From the subscription, but little was received towards establishing the press. And the credit system, (so ruinous to every enterprise of the kind,) at more than one period of the existence of the *Religious Telescope*, for the first six or seven years, was sufficient to cause an entire failure, leaving the office largely in debt. Its continuance and final success, freeing itself from all its liabilities, we own, is attributable in chief, to the unremitting care, aid and attention which the establishment received from its Trustees, and the pecuniary assistance of certain brethren in the Church.

The Trustees and Editor, Wm. Hanby, in their report to the General Conference held at Circleville, 1845, urged on the Conference the necessity of adopting the cash principle in future, which report the Conference received and approved, well convinced by a painful experience, that the credit system with which the *Telescope* had contended from its commencement, by no skill nor prudence of its agents could retrieve its losses, or be prosecuted with any reasonable hope of success.

The adoption of the cash principle more than realized the most sanguine hopes of the Church in the present instance.

As it is, our Printing Establishment has freed itself from debt, and is at this time, 1851, in a healthy and prosperous condition.

Its subscription list ranges between five and six thousand paying subscribers, and from present prospects, will double that number in less than five years.

The importance and usefulness of the Press to the Church, is unquestionably great, and guided by wise counsels, must from its own entrinsic value, exercise a controlling and beneficial influence on the energies of the Church, which no other means have the power to effect.

From the same office is likewise issued semi-monthly, a German paper called the Busy Martha, with a subscription list deserving encouragement, and increase.

Sandusky Annual Conference set off by General Conference, 1833.

CONSTITUTION.

The General Conference held 1837, formed a constitution, which in itself contains no new elementary principle, but what the discipline heretofore recognized and embraced ; but is a concentration of the fundamental rules, found in the discipline, under appropriate sections. The constitution as it is, brings them together under one general head, in a clear and comprehensive manner, first defining certain specific duties; secondly, and wisely, setting limits to legislative and judicial powers. The General Conference of 1837 for prudential reasons, caused it to be published, with a proviso that it should be laid over to the sitting of General Conference in 1841, affording the Church an opportunity to instruct the

delegates which might be elected to that Conference, to adopt, amend or reject the same.

The Conference of 1841, to which it had been referred, took it up as unfinished business, and with two or three slight amendments, it was finally adopted and inserted in its appropriate place in the discipline. This is the constitution referred to in the preceding pages, which is, and ever will be an honor to the Church. It will be found in connection with the confession of faith at the close of this volume.

Henry Kumler Sr., John Coons and Henry Kumler Jr., elected Bishops for four years.

CHAPTER XIX.

Christian Grosh — Felix Light — Martin Crider — Christian and Abraham Hershey — Christian Berger — Fourney — Kenegy — Bortsfield — Crum — Lewis Cramer — J. C. McNamer — A. Zeller — Jacob Baulus — D. Tryer --- H. Kumler --- Joseph Hoffman --- Concluding Remarks — Confession of faith — Constitution.

There remain yet many brethren of whom we cannot speak at large, whose services and position in the Church, would eminently claim for them more than a passing notice here. Men who stood on Zion's walls, and only left their charge when beckoned to come up higher! Here are a few names:

Christopher Grosh, greatly beloved and respected, prudent in counsel and mighty in the scriptures, — a peace-maker to many — a co-worker with the brethren for more than forty years; he too, full of years, was gathered with the elect of God.

Felix Light, a giant in stature, and when animated, had a voice like distant thunder, yet meek as a lamb. True, he saw that rest was good, and the land that it was pleasant, but he bowed his shoulder to bear, and his candle shone brightly. His memory is embalmed in Lebanon.

Martin Crider, the oldest preacher next to Otterbein and Boehm, a true Aaronite, a strong pillar in

the Church edifice; and the father of John Crider the sweet singer, the sound and laborious preacher, faithful as the father to the end.

The two Hersheys, Christian and Abraham, lovely in youth, serving the Lord, nobly bearing the burden and heat of the day. Their father before them, had opened his house and his substance to the then rising Church, for the preaching of the gospel, and which was continued as such by his children for many years. Christian is in Iowa. Abraham, the lovely, friendly Abraham, has gone to rest!

Christian Berger was received 1802. His preaching commenced in Washington county, Pa., where the fruit of his preaching Christ, to use a figure, still waves in succession like a handful of corn on the top of the mountain. His voice was as one crying in the wilderness, erratic and indefatigable in his preaching; he was one of those brethren who endured much for the gospel, in weariness, painfulness and watchings, a man tried in the fire. His hire was the salvation of souls. The great day will present his great reward.

West of the Ohio, the Church had Abraham Fourny, C. Kenegy, Matthias Bortsfeld, John Crum, men faithful in their calling. Also; George Benedum, whose life was pure, and his preaching blest; yet his domestic cup was mixed with wormwood.

Had he lived to this day, he might say with Jacob, "It is enough, my children live"—Oh! how adorable are the ways of the Lord.

John Smaltz thirty-five years a preacher, esteemed and beloved, was removed in 1847, in the seventy-first year of his age.

Lewis Cramer one of the first German preachers in the west, faithful and persevering, a watchman for forty years, departed September 17th, 1847, in his sixty-ninth year

J. C. McNamer, a true son of the gospel, determined to march in the front rank of the ministerial army. He chose the frontier country for his field of gospel labors, to forego all sorts of comforts, to range the forest, to carry the gospel to the newly arrived inhabitants, to seek the lost and scattered of Israel, was his employment. No matter how poor or destitute they or himself were. Miami, Indiana, White River and Wabash Conferences, will long be blessed with the increase of his labors. He could say in truth,

Nothing on earth I call my own;
A stranger to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a City out of sight,
A City in the skies.

DEPARTED THIS LIFE, 1846;

AGED 67 YEARS.

IN THE MINISTRY THIRTY-SIX YEARS.

Andrew Zeller, who ended his days in the Lord, near Germantown, Ohio, 1839; having seen his four score years, and near fifty in the service of his Lord and Master. After the demise of Wm. Otterbein, he was elected Bishop in 1815. The duties of this important office, he discharged with ability and satisfaction to his brethren, for six years, when the great distance to travel (which was then all on horse-back,) to meet the Annual Conferences, had become too burdensome for him.

One incident will to a faint degree, illustrate the piety and usefulness of this man of God:

While on his official tour in 1815, he had to have a small piece of work done, in the town of M——. The mechanic was a worthy man, but would attend no Church, nor hear preaching. While doing this piece of work, he cast a heedless look at Bro. Zellers, who stood not far away, with his hands folded before him. The man looked the second and the third time, but with feelings which had begun to steal on him for which he could not account. Another look, and an arrow shot through his breast. From that moment he had no rest, (the stranger stood ever before him, with folded hands, and as he thought, was praying to God for his poor soul,) till God spoke peace to him. That man has ever since been a consistent christian, has a companion in heaven, and children in the service of God. How many splendid sermons are preached, but no conversions.

It may be justly inferred, that the case to which

allusion has been made, and which fell under the authors immediate notice at the time, was but one instance of many of like character, which the Spirit wrought through the same individual.

What a contrast between what men call great preachers, and what God approves. One hears the echo of applause; the other is followed by a train of happy souls bound to meet in heaven. We now see through a glass, darkly, fleeting visions pass before and around us, which will prove happy realities when the veil will be lifted, and we see the saints who are the joy and diadem of the true minister, reflecting the light of Jesus Christ. To write a eulogy for Andrew Zeller, and many others, were vain. His remains rest on an elevated spot of land, near Germantown. Precious in the sight of the Lord is the death of his saints.

There are yet living (1851,) of the members of our first General Conference, Jacob Baulus, Daniel Tryer, Henry Kumler and Joseph Hoffman, the latter being elected from the Maryland District, was by sickness detained in the City of Baltimore, at the time of the session.

Of these, Jacob Baulus is the oldest, having passed his four-score years. Bro. Baulus was born in Frederick county, Maryland, — experienced religion in his youth, at the age of eighteen. As a preacher of the gospel, he was highly distinguished for an exemplary and pious life; in mind, clear-sighted, comprehensive and correct. He was a near friend

to Otterbein and Guething ; his preaching proved a blessing to many — he possessed the graces which could subdue the perverse, and unlock the tender passions of the human heart, by presenting gospel truths in their own pure style. To quote an Apostrophe:

“Could all like him the sacred gospel preach,
And heavenly truths in heavenly language teach.”

In the year 1822, Bro. Baulus removed with his family from the State of Maryland, to Lower Sandusky, in the State of Ohio, where he was the first preacher to raise the gospel standard among the few white inhabitants then living at that place, and while the aboriginal race had yet full possession, east and west, of the Sandusky river.

The moral and religious influence of the Bauluses has been seen and felt progressively, the sum and extent of which, can only be known in the great day. We see *him* who has been a pillar in the Church, a leader, and for half a century in the front of the flock — now left in the rear. He might, but in a much higher sense, say with Jacob of old, “*my company before is gone.*” For the last four years he has been made to suffer under successive paralytic affections, the effects of which, have left him little more than life. Religion is his solace and chief support in the solitude to which by reason of age, bodily infirmity and severe indisposition, he has been reduced ; yet we see him joyful in hope, patiently awaiting from morning till evening, and from evening till morning, his Master’s call.

Daniel Tryer, a name known for many years, but our sphere of action having been wide apart, we have not had the opportunity to become personally acquainted with him, if we except the General Conference in 1815, when he made the most favorable impression on our mind, the traces of which time has not been able to efface. The writer has sought to obtain some account of Bro. Tryer's life, and labors in the vineyard of the Lord, but none has been received, and in the absence of a general or particular knowledge of him personally, we are unable to supply the deficiency in this place.

Henry Kumler Sr., another surviving member of the General Conference of 1815, formerly from near Greencastle Pa., but for many years a resident of Butler county, Ohio. Elected Bishop in 1825, and re-elected the four succeeding General Conferences, or until the sitting of the General Conference which met in Circleville, 1845, when age and infirmity prevented his being continued in that office.

No better praise nor historic record of the able ministry of Bro. Kumler, can be traced here, than his being so often re-elected to the office of a Bishop, and we believe as often without a dissenting voice. Much might justly be written of the perseverance, the love, the patience, and more than ordinary hospitality of Bro. H. Kumler; but in speaking of those living brethren, we would prefer to speak with delicacy and reserve of their ministerial character,

general usefulness, and abilities as Elders in the Church of Christ.

Joseph Hoffman, the last, but not the least name on our list, was born on the 19th of March, 1780, Cumberland county, Pa.. Embraced religion at the age of twenty-one. Obtained license to preach 1803. Became an itinerant preacher the year following. Virginia, Maryland and Pennsylvania, were alternately his fields of labor. In Bro. Hoffman the itinerant preacher was fully exemplified, — in labors abundant even to excess. An originality and inspired power characterized his preaching in a peculiar manner, — sinners wept — believers rejoiced. This joy in the gospel harvest, was nevertheless balanced by the burden, the heat, the sweat and fatigue, which like so many ministering angels, waited on the itinerant preacher whether soever he went, and Joseph Hoffman enjoyed the benefit of their constant attendance from 1804, to the year 1812, when and within a month of the Annual Conference, the writer met him on his circuit at C. Hershey's, Lancaster county, Pa., where some six or seven months previous, in a calm atmosphere, the sound of Hoffman's voice had been distinctly heard a mile from the house he preached at; and yet that voice was not strained, but flowed in unison with the grandeur of the gospel theme. But on the present occasion, he arose slowly as one borne down by some unseen weight, and in his effort to speak, that strong voice was reduced to a faintness, the

book trembled in his hands; this sight, and the few words which he attempted to say, moved the audience to the strongest sympathy; they knew the cause, and felt the more sensibly affected. To human appearance, his health and strength were gone. From this debilitated state he recovered in a good degree, and in 1814, was appointed by Annual Conference to take charge of the Otterbein Church in Baltimore; chosen a delegate to General Conference in 1815 — remained in Baltimore till 1817 — removed with his family to Fairfield county, in the State of Ohio, in 1818 — was elected Bishop in connection with C. Newcomer, 1821, and discharged the duties of a Bishop in the Church, with distinguished ability to the sitting of General Conference, 1825, when he retired with honor from the itinerancy.

It is just to remark, that these pages, embracing as they do, near a century, should be received rather as a text book, than a commentary on the subject treated of, leaving the candid reader room for reflections, enlightened by a sound and unbiased judgment.

It is, as will have been perceived, but an epitome of the progress of a single Church, rising up into being, nurtured by no artificial stimulants, but left to mature under all the changes and vicissitudes of her own seasons, seeking to draw her resources from the treasury of the Lord, with no intrusion on the rights and privileges of other Churches. In any allusion which may have been made to them

it has only been done to set forth the character and work of the United Brethren Church.

With this distinguishing deference and respect, which Protestant Churches merit at our hands, and have a right justly to claim, they on their part, will unite with the author, in the remark, that the rise and progress of the Brethren Church, has been marked with a distinctive character of love and good will to existing denominations. Proselytism has been strictly guarded against, and scrupulously avoided. No instance known, has yet occurred, when or where she attempted to profit by the dissensions unhappily springing up, either to the right, or to the left. And to her it is a subject of profound gratitude to the Allwise Disposer of events, that she as a Church, has never yet been guilty of schism in her sphere of action. With equal firmness, and in view of that love which never faileth, the spirit of sectarianism has not been able to cast its blighting shadow across her path.

As a Church, may she by good works, and in the possession of her first love, be continued in the enjoyment of the favor of God; and as she has begun to arise and shine, may she as a Church, be girded with strength, and strive, in the unity of the spirit of meekness and pure love, that her *eye* be *single* before God, so that her whole *body* be also *full of light*.

CONFESSION OF FAITH.

In the name of God we declare and confess before all men, that we believe in the only true God, the Father, the Son and the Holy Ghost, that these three are One, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both ; that this Triune God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects and supports the same.

We believe in Jesus Christ ; that He is very God and man ; that he became incarnate by the power of the Holy Ghost in the virgin Mary, and was born of her ; that he is the Saviour and Mediator of the whole human race, if they with full faith in him, accept the grace proffered in Jesus ; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us ; and that he shall come again at the last day, to judge the quick and the dead.

We believe in the Holy Ghost ; that he is equal in being with the Father and the Son, and that he comforts the faithful and guides them into all truth.

We believe in a Holy Christian Church, the communion of saints, the resurrection of the body, and life everlasting.

We believe that the Holy Bible, Old and New Testament, is the word of God ; that it contains the only true way to our salvation ; that every true christian is bound to acknowledge and receive it with

the influence of the Spirit of God, as the only rule and guide ; and that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true christian:

We also believe that what is contained in the Holy Scriptures, to wit: the fall in Adam and redemption through Jesus Christ, shall be preached throughout the world.

We believe that the ordinances, namely: baptism and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use, and practiced by all christian societies ; and that it is incumbent on all the children of God, particularly to practice them ; but the manner in which, ought always to be left to the judgment and understanding of every individual. Also, the example of washing feet, is left to the judgment of every one, to practice or not ; but it is not becoming for any of our preachers or members to traduce any of their brethren whose judgment and understanding in this respect is different from their own, either in public or private. Whosoever shall make himself guilty in this respect, shall be considered a traducer of his brethren, and shall be answerable for the same.

CONSTITUTION.

We, the members of the Church of the UNITED BRETHREN IN CHRIST, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the pow-

ers and the business of Quarterly, Annual and General Conferences, as recognized by this Church, ordain the following articles of CONSTITUTION.

ARTICLE I.

SECTION. 1. All ecclesiastical power herein granted, to make or repeal any rule of Discipline, is vested in a General Conference, which shall consist of Elders, elected by the members in every Conference District throughout the Society ; provided however, such Elders shall have stood in that capacity three years in the Conference District to which they belong.

SEC. 2. General Conference is to be held every four years ; the Bishops to be considered members, and presiding officers.

SEC. 3. Each Annual Conference shall place before the society the names of all the Elders eligible to membership in the General Conference.

ARTICLE II.

SECTION 1. The General Conference shall define the boundaries of the Annual Conferences.

SEC. 2. The General Conference shall at every session, elect Bishops from among the elders throughout the Church, who have stood six years in that capacity.

SEC. 3. The business of each Annual Conference shall be done strictly according to Discipline ; and any Annual Conference acting contrary thereunto, shall, by impeachment, be tried by the General Conference.

SEC. 4. No rule or ordinance shall at any time be passed, to change or do away the Confession of faith as it now stands, nor to destroy the itinerant plan.

SEC. 5. There shall no rule be adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet.

SEC. 6. There shall be no rule made that will deprive local preachers of their votes in the Annual Conferences to which they severally belong.

SEC. 7. There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

SEC. 8. The right of appeal shall be inviolate.

ARTICLE III.

The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting houses, legacies, bequests or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the Church of the United Brethren in Christ, is hereby fully recognized and held to be the property of the Church aforesaid.

ARTICLE IV.

There shall be no alteration of the foregoing Constitution, unless by request of two-thirds of the whole society.

May 19, 1841,

HISTORY OF THE CHURCH
OF THE
UNITED BRETHREN IN CHRIST.

BY
WILLIAM HANBY.

FROM THE YEAR 1825, TO THE YEAR 1850.

“I will sing of the mercies of the Lord forever: with my mouth
will I make known thy faithfulness to all generations.”

[PSALMS LXXXIX, 1.]

PART SECOND.

Circleville, Ohio:

PUBLISHED AT THE CONFERENCE OFFICE OF THE
UNITED BRETHREN IN CHRIST.

1851

PREFACE TO PART SECOND.

It is with no small degree of diffidence, that I have attempted to carry out, and bring down to the present time, as part second of the history of a people but little known, of the rise and progress of whom, my very worthy brother H. G. Spayth, has given a faithful sketch from their commencement down to about the year one thousand eight hundred and twenty-five.

Nothing but a desire to place upon record for coming generations, the doings and success of a people whose silent efforts under God, have been working a heavenly influence, and spreading gospel holiness through extensive portions of this continent, have induced me to the undertaking. This task too, was the more difficult, from the fact, that for many years the Church published no periodicals ; and her general policy was to pass silently along, with but very few notes by the way. The materials from which the following pages are compiled, are drawn mainly, from Christian Newcomer's journal, Conference journals, the Religious Telescope, and from memory. Having had a regular

connection, as a minister, with the Church for the last twenty years, I hope I have been able to chronicle many valuable items from actual observation.

The history for the last twenty-five years, will present the Church in a light, and under circumstances materially differing from that which is presented in the preceding part of this work. From the first organization, down to about 1825, the labors of the Church were almost exclusively in the German language — consequently, during that time, the work was confined to German settlements mainly. Since the time above specified, the German language, in many places, has entirely given place to the English. This state of things resulted in great neglect of the German interests — there being many American and European Germans, who could not understand the English language. It also resulted in a general spread of the work in English communities, where the Brethren Church was unknown before.

It is not because of any high-sounding titles within the pales, nor yet because of the miraculous deeds of Almighty God, through her instrumentality, beyond what is promised to the truly devoted everywhere, that an attempt is made to write out a history of the Brethren Church. To the former, no claims

are set up ; and with regard to the latter, our people are pleased to know, and humbled at the thought, that the hand of God has gently, quietly, and yet gloriously marked every step in their history. To go out in the high-ways, the hedges and ditches, and bring in the poor, the maimed, the blind, &c., has thus far, been the appropriate work of the Brethren. Others have flocked into towns, cities and the high places of the earth, and there planted their ebenezers, while our appropriate work, under God, has been to hunt up the scattered ones — go into dark and destitute portions of the country, and there preach Christ to the people. Our object therefore has been, to faithfully record the workings of a Divine hand, in the accomplishment of great good through weak instrumentalities.

That the blessings of the great giver of all good, may be continued towards this branch of the Church, and the Israel of God everywhere, until his kingdom shall spread over all lands, and his praises be carolled by every tongue, the author would unite in humble supplications with all the sacramental host of God on earth.

W. H.

Circleville, O., Feb. 21, 1851.

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HISTORY OF THE CHURCH

OF THE

UNITED BRETHREN IN CHRIST.

CHAPTER I.

FROM JANUARY 1825, TO JANUARY 1827.

Four Annual Conferences at this date — their boundaries — The session of each given — English preachers — Itinerancy — Benevolent Society formed — Act of incorporation of — Widow Snyder's donation.

By the untiring efforts of the Rev. H. G. Spayth, the history of the Brethren Church, is fairly chronicled down to the General Conference of 1825. At this Conference, there was a new Annual Conference District struck off from the Miami Conference, and called, "the Scioto Annual Conference," of the United Brethren Church. It, like that of the Miami and Muskingum, received the name of a river running through the territory of which it is composed.

At this date, the Church consisted of four Annual Conferences, to wit: The Pennsylvania, Miami, Muskingum and Scioto.

The Pennsylvania Conference embraced the States of Pennsylvania, Maryland and Virginia; as its Territory; though of course, this vast extent of country was only partially occupied. The work, at this time, had already spread itself into the counties of Dauphin, Lebanon, Lancaster, Westmoreland and Washington of Pennsylvania; Washington, Frederick and Baltimore, of Maryland, and some two or three counties in Virginia. This Conference was founded in the year 1789.

The Miami Conference being the next oldest, was constituted in 1810, and then embraced all the territory North West of the Ohio River. It is now limited to the Western portion of the State of Ohio, and extending into Indiana.

The Muskingum Conference which is next in order, was constituted in 1817, and embraced the Eastern and Northern portions of the State of Ohio, and two counties of Western Pennsylvania, and is bounded on the West by the Muskingum River, and a line running North West from Coshocton, to Lake Erie.

The Scioto Conference, but newly constituted, as has already been stated, occupied the Middle portions of the State, so far as Eastern and Western lines are concerned, but extended to the Ohio River on the South, and to Lake Erie on the North.

The Pennsylvania Conference held its Annual Session for this year, at Littlestown, Adams county, Pa., May the 10th, 1825. Bishop Newcomer presided, assisted by John Hildt. There were twenty-nine

members present. Eight applicants received, to wit: William Rhinehart, John Zahn, John Hendricks, C. Shopp, John Krack, Jacob Snyder, Abram Hershey, and John Fry. The preachers were stationed in the following manner:

Baltimore Station — Wm Brown.

Augusta Circuit — Jacob Daub.

Shenandoah Circuit — John Zahn.

Hagerstown Circuit — G. Smith.

York Circuit — J. Brown.

Juniatta Circuit — C. Weist.

Huntingdon Circuit — J. Hendricks.

Lancaster Circuit — J. Erb.

No P. Elders named.

This Conference held a fall session this same year, which commenced November 17th, in Chambersburg, Pa. Bishops Newcomer and Kumler, presided. There were thirty-five preachers present,—six applicants received, and five Presiding Elders elected. It was quite common in the early days of the society, to have a Presiding Elder appointed for every one or two circuits; and this course appeared the more necessary, as but very little was paid for the support of the gospel; Elders, therefore, would take small appointments, and labor free of charge, or nearly so.

Muskingum Conference convened in Mt. Pleasant, Westmoreland county, Pa., May 24th. Bishop Newcomer presided. Seventeen preachers were present. Abraham Troxel died during the last year — a preacher for forty years; a man of

great age and of blessed memory. H. G. Spayth and James Johnston, were appointed Presiding Elders for four years, "*John Cline itinerant preacher for the whole district.*"

The next in order was the General Conference which was held near what is now called Canal Dover, Tuscarawas county, O., commencing June 7th, of which a full account is given in part first of this work.

The Scioto Conference held its first session at the house of George Graul, commencing June the 16th, 1825. Bishops Newcomer and Kumler presided. At this Conference measures were taken to organize a Benevolent Society in the West, similar to one which had been incorporated in the East two years previous, of which more will be said hereafter.

Miami Conference met in Miltonville, Butler county, O., August 8th. Bishop Kumler presided — assisted by J. G. Pfremer. There were at this time, eight circuits embraced in this Conference, several of which were in the State of Indiana, and have long since been set off from this Conference.

The work, about this time, commenced spreading into English communities, several English preachers having united with the German Brethren, a few years previous, especially in the Scioto Conference. Nathaniel Heavens, J. Coons, William Steward and James Kenney, were among the number of English preachers, two of whose names are found upon the minutes of the General Conference of 1825, and one indeed, N. Havens, was a member of General

Conference in 1821. These brethren were all of them itinerant men, and continued to travel until disabled by sickness or removed by death; one however, J. Coons is still living.

A society had been formed east of the mountains, for the relief of superannuated, and in the service of the Church, worn out traveling preachers, their widows and orphan children; and a deep interest had existed in the minds of brethren in the west, in behalf of a similar organization. Many of the traveling preachers were poor men, and some with large families, and very small salaries; consequently some such relief society was considered very desirable. Many of the ministers regarded such a society as a staff upon which to lean, to some extent at least, in their declining days.

On the 4th day of February, 1826, a Charter was accordingly obtained of the Legislature of the State of Ohio, for the accomplishment of the desired object. The following is a copy of the Charter verbatim:

AN ACT

Of the Legislature of the State of Ohio to incorporate the Benevolent Society of the United Brethren in Christ.

SEC. 1. "Be it enacted by the General Assembly of the State of Ohio, that Jos. Hoffman, Dewalt Mechlin, Samuel Heistand, Lewis Cramer, Samuel Myers, George Benedum and John Coons, and their successors to be elected agreeably to the rules and regulations of said Society, shall be, and they are hereby declared to be one community corporation

and body politic by the name of "The Trustees of the Benevolent Society of the United Brethren in Christ," in the county of Fairfield and State of Ohio ; and by the same shall have perpetual succession, and be able to sue and be sued, plead and be impleaded, answer and be answered, defend and be defended in any court of law, or equity in this State or elsewhere ; and to make and have a common seal, and the same to alter or renew at pleasure ; and also to ordain and establish such by-laws and ordinances as to them shall appear necessary for regulating the concerns of said society — the same not being inconsistent with the constitution and laws of this State and the United States.

SEC. 2. That the objects of said corporation are hereby declared to be the raising a fund by donations and annual subscriptions, for the support of traveling superannuated and other indigent preachers of said society ; for which purposes the said society shall be capable in law at all times, to purchase, take, have and hold and possess to them and their successors, in fee simple or otherwise, any lands tenements, annuities, chattles or any other property by the bargain and sale, gift, grant, demise or bequests of any person or persons, body politic, or corporate capable in law, to make the same ; and the same at their pleasure, to alien, sell, transfer or lease in such manner as they may judge most conducive to the benevolent purposes of said society : Provided, that the said society shall not at any time

hold real personal or mixed property exceeding in all, the yearly income of five thousand dollars.

SEC. 3. That all acts or deeds of said society, shall be signed by the President of said Trustees, and sealed with their corporate seal, and all deeds made by them for the conveyance of lands and tenements of the society, which by the laws of this State, ought to be acknowledged and recorded, shall be signed and sealed as aforesaid, and shall also be acknowledged by the President of said Trustees, and recorded according to law ; and all acts or deeds of said society so authenticated, shall be valid and efficient in law ; Provided, that said Trustees shall not use their funds for the purpose of Banking, or for any other purpose inconsistent with the interest and meaning of this act."

W. W. IRVIN,

Speaker House Reps.

ALLEN TRIMBLE.

Speaker of the Senate.

February 4th, 1826.

The Trustees met at the house of Wm. Ambrose, in Highland county, on the 17th day of May, 1826, and were organized by electing Samuel Myers President, and Joseph Heistand Treasurer, and appointed their next meeting to be held at Joseph Hoffman's, Fairfield county, on the 29th of September, following.

On the 29th day of September, the Trustees met

Note. — A similar charter was obtained for the Maryland Society in 1823

in Fairfield county, Ohio, and adopted a common constitution, setting forth rules and regulations by which the society should be governed in future.

The constitution provides, that any person who shall pay into the Treasury of the society sixty cents annually, shall be considered a member for the time being; and also that any one who shall pay ten dollars, shall be considered a member for life, without any further contribution.

Also; that the capital stock raised by life membership, together with all bequeaths and donations, save the sixty cent subscription, be kept sacred, until the capital stock shall amount to twenty thousand dollars.

The proceeds of the society, were to be paid over to the Annual Conferences, after deducting expenses, to be appropriated in accordance with the design as expressed in the charter. The Trustees of the society to be appointed every four years by the General Conference.

Four Annual Conferences were held in the year 1826. The first in order was the Pennsylvania, which met at the house of John Shoop, in Cumberland county, Pa., April 3d. Bishops Newcomer and Kumler presided. John Neidig, Samuel Huber and David Baer, were elected Presiding Elders. Forty-two preachers were present, and one applicant received on probation.

During this year a widowed sister, loved of the Lord and honored by the Church, departed this life. Prior to her departure, she bequeathed to the Penn-

sylvania Conference, one thousand dollars, the principal to be kept sacred, and the interest to be applied annually to the support of the traveling preachers. Long will sister Snyder's donation be remembered by the Church. Truly, she being dead, yet speaketh. We hope that those concerned, will take good care of that money, that it may assist in supporting the gospel for ages yet to come: Amen.

Muskingum Conference met at Jos. Noftzgers, Harrison county, Ohio, on the 2d day of May. Bishops Newcomer and Kumler presided. Nine preachers only, were present. Two additional Presiding Elders were elected, to wit: John Crum and Henry Erret.

It appears from the minutes of this Conference, that there were but two regular circuits at this time in the entire Conference, to wit: Willscreek and Wooster circuits. S. C. Briggs was placed upon the former, and James Haskinson upon the latter. Three preachers of this Conference died during the last year, viz: Abraham Forney, Peter Weimer and John Sluts.

With regard to circuits and the itinerancy, it is proper to remark, that at this time, there were but few who gave themselves up exclusively to traveling. All were itinerants to some extent, but few, however, were exclusively so. The most general plan of operation, was to have a certain number of appointments arranged into circuits, to be filled by different ones as circumstances would admit; and

that as a general thing, with but very little, if any compensation

Scioto Conference met at Wm. Ambrose's, near Hillsborough, O., on the 16th of May. Bishops Newcomer and Kumler presided. We regret that the minutes of this and two succeeding sessions of this Conference, are not in our possession.

Miami Conference convened at Clear Creek meeting-house, Warren county, Ohio, on the 6th day of June, Bishops Newcomer and Kumler presided. Thirty-nine preachers were present. At this Conference, a resolution of disapprobation was passed against any of its members meeting in Masonic Lodges. Thirty-two voted for the resolution, and seven against it; also, that if any of the preachers now belonging to Conference, should join any Masonic fraternity, that they thereby expel themselves from the Church. John Denham, F. Bonebrake and Wm. Ballard, were received on probation. Rev. John George Pfremer died this year; long and favorably known among the brethren, of whom a fair account is given in part first of this work. J. McNamer and J. Mahan, were elected Presiding Elders. Ten circuits were embraced in the work at this time.

CHAPTER II.

FROM JANUARY 1827, TO JANUARY 1830.

Annual Conferences of 1827 — Low salaries — preachers called —
Conferences of 1828 — Church advancing — English preachers unit-
ing in the work — Four Annual and one General Conference in
1829 — death of Steward, Newcomer, and others — Newcomer's
Journal.

Four Annual Conferences convened in 1827. The first was the Pennsylvania, which met at Springfield, Cumberland county, Pa., on the 3d day of April. Bishops Newcomer and Kumler presided. Thirty-four preachers were present. John Snyder, George Guething and D. Baer, were elected Presiding Elders. J. Eckstine, J. Fluegel and George Hiskey, were received on probation. Abraham Mayer died during this year, aged 69 years.

The Muskingum Conference met in Mt. Pleasant, Westmoreland county, Pa., April 18th. Bishops Newcomer and Kumler presided. Three ministers from the Methodist E. Church, united with this Conference. Daniel Worman and Robert McCray, were ordained, by laying on of hands. The traveling preachers reported the following sums as salaries received: "S. C. Briggs received \$ 50, J. Wilson \$ 79, and John Crum \$ 18 ; all well satisfied."

From the above quotation, it would appear that these brethren were not preaching for money — the

wonder, however, is, how they could possibly live on such an income. Adam Hetsler came to this Conference as an exhorter, and was kindly received, and licensed to preach. Thirty-two preachers belonged at this date. Daniel Worman was elected Presiding Elder for the Westmoreland District.

Scioto Conference met at Lewis Cramer's, in Fairfield county, Ohio, on the first day of May. Bishops Newcomer and Kumler presided. No minutes of this Conference, as has been intimated heretofore. Bishop Newcomer in his Journal, speaking of this Conference, says:

“On the evening of May 3d, the Conference was brought to a close: bless the Lord! love and harmony prevailed among the brethren.”

Miami Conference convened in Corrydon, Ind., on the 22d day of May. Bishops Newcomer and Kumler presided. C. Key; John Lopp, Silas Davis, Daniel Kumler, F. Kenoyer and John Hoobler, were received on probation. Twelve names are found upon the itinerant list this year, and quite an itinerant spirit manifested — the work was spreading with interest Westward. The Conference was divided into four P. Elder Districts; and George Bonebrake, John McNamer, Henry Bonebrake and George Hoffman, were elected Presiding Elders.

By reference to the proceedings of this Conference, it will be seen, that the highest salary received during the last year by any one man, did not exceed seventy dollars, while the average was about thirty a piece. The whole history of the Brethren Church

shows conclusively, that no worldly motive could have induced men to leave their worldly occupations, to become traveling preachers. The "Wo is me if I preach not," has reached the heart of many a pious young man, and drove him from friends and home, to hunt up the lost sheep of the house of Israel; without even a staff to lean upon, save the Saviour's own blessed promise, "Lo I am with you alway, even unto the end of the world."

Four Annual Conferences were held in the year 1828, as usual. The first in the order of time, was the Pennsylvania Conference, which met at Union Church, Middletown Valley, Maryland. Bishops Newcomer and Kumler presided. Thirty-four preachers were present. Eleven applicants received, viz: M. Lawson, F. Gilbert, Wm, Hennier, Wm. Sholte, Jos. Berger, John Dehoff, H. Huber, R. Catlow, James Sutton, Geo. Gilbert and John Smith. Christian Ludwig and Philip Zeigler, departed this life during the past year. The Conference was divided into five Presiding Elder Districts, to wit: Virginia, Hagerstown, Carlisle, Huntington and Lancaster. Two delegates were to be sent from each District to the General Conference of 1829. There were nine circuits embraced in the whole work.

Rev. J. Neidig was stationed in Baltimore, Md.

Muskingum Conference met at Broad Run Church, Tuscarawas county, Ohio, on the 22d day of April. Bishops Newcomer and Kumler presided. D. Weimer, A. Shilling, Jacob Crum and Moses Herbert, were received on probation. We find the following

record upon the Journal of this Conference, which appears to make a general sweep of the itinerancy for the time being: "The two former circuit preachers made no return of themselves or their circuits — had been under charges, and were silenced." There were four circuits in the Conference at this time, and supplied in the following manner:

A. Hetsler and Moses Herbert were placed jointly on Wooster and New Lisbon circuits; Henry Purdy on Willscreek, and Jacob Winter on Westmoreland circuit. The session was one of much religious interest; and notwithstanding the opposition from without, and some discouragements from within, the work was spreading and taking root.

Scioto Conference met at Peter Meyers, in Fayette county, Ohio, commencing May the 6th. Bishops Newcomer and Kumler presided. We are indebted to the journal of Bishop Newcomer, for the time and place of the sitting of this Conference. Next year we shall be able to extract from the regular minutes.

Miami Conference met at Miltonville, Butler county, Ohio, May 20th. Bishops Newcomer and Kumler presided. B. Abbot, John McGinnis and David Kiser, were received on probation. Rev. J. A. Ball, in consequence of having united with a Masonic fraternity, was declared no longer a member of the Conference,* John McNamer, George Bonebrake, J. P. Brown and John Zellers, elected P. Elders.

*Bro. Ball has long since ceased to be an adhering mason, and is now an honored minister in the Church.

Rev. John Denham was ordained at this Conference, by the imposition of hands by the Bishops.

During the past year, so far as we have the means of knowing, the Church advanced in strength and numbers. The Conferences were becoming more systematic in their proceedings — the itinerancy becoming more perfect — new fields of labor added to the number already cultivated; and new laborers employed to go into the vineyard of the Lord. English preachers were coming into the work in all the Western Conferences; and indeed, a new epoch begins to mark the history of the Brethren Church.

Four Annual Conferences, and one General Conference were held during the year 1829.

Pennsylvania Conference met at Guethings meeting house, Washington county, Md. Bishops Newcomer and Kumler presided. Thirty-preachers were present. Eleven applicants received into the ministry. The session was a very pleasant and harmonious one. Ten circuits belonged to the Conference at this time.

Muskingum Conference met at George Franks, on the 28th day of April. Bishops Newcomer and Kumler presided. Fourteen preachers were present. Thomas Herbert, Jonathan Harrison, Jacob Brill and Daniel Matthews were received on probation. Five circuits embraced in this Conference this year. The fifth was called Sandusky circuit. The work was now spreading out into the Sandusky countries. We find the name of Jacob Baulus upon

the Conference minutes — he having removed to those parts, and doubtless had already raised the standard of the cross in the North-western woods of Ohio. Five ministers were appointed to the five circuits, and five appointed as Presiding Elders, one for each circuit. These five circuits extended from Mt. Pleasant, Pa., to Lower Sandusky, Ohio — hence the propriety of so many Presiding Elders. D. Worman for the east, J. Hildt, J. Krum and J. Stambach for the Middle regions, and J. Baulus for the Sandusky — were elected Presiding Elders.

The first Friday in August was set apart as a day of fasting and prayer.

Scioto Conference met at Jacob Arnold's, Fairfield county, Ohio, on the 11th day of May. Bishops Newcomer and Kumler presided. Twelve preachers were present. Wm. Hastings, Wm. Williams, John Clymer and E. Vandemark, were received on probation. The death of Wm. Steward was entered upon the Conference journal, with painful emotions in consequence of the removal of one so useful and so much beloved. Long will the name of Bro. Steward be cherished by many who still live in the bounds of the Scioto Conference.

He died during the last year, very suddenly, and away from home. James Kinney was elected Presiding Elder. The first Friday in August was appointed as a day of solemn prayer to Almighty God, for the prosperity of *Zion*.

We are now brought in the thread of our history to the fifth General Conference of the United Breth-

ren Church, which convened at Dewalt Mechlin's, Fairfield county, Ohio, on the 15th day of May, 1829. For the proceedings of which, see page 176, of first part, by H. G. Spayth.

The next General Conference was to convene at George Dresback's, Pickaway county, on the second Tuesday in May 1833. After an interesting exhortation from Bro. Joseph Hoffman, Conference adjourned.

Miami Conference convened in Germantown O., on the 26th day of May, 1829. Bishops Newcomer and Kumler presided. Two applicants were received. Five brethren were set apart to the ministry by ordination.

Though Bishop Newcomer was re-elected to the office of Bishop at the General Conference of this year, (being at the time in his eighty-first year,) we have traced him in his official tour to the West, for the last time. After performing a journey of over fifteen hundred miles on horse back, traveling forty, forty-five, and one day fifty-two miles, he returned to the bosom of his friends, to die in peace, having borne much fruit, and been honored with many years. He died March 12th, 1830, in his eighty-second year. For a detailed account of the life, labors and death of this great man, see first part, page 177.

We have one further remark to make in connection with the labors of Bishop Newcomer. We allude to his journal — a work written by himself, intended doubtless, for his own benefit, and not the public eye. After his death, it was translated by

J. Hildt and published by Wm. R. Rhinehart. This work did not meet with a very general sale, and was consequently cried down as containing no merit. Some called it a mere almanac, because places, dates, &c., were all regularly recorded — because it was a regular journal, intended for the private use of the Author, and had received but very little, if any, embellishment from the translator. Now we have but to say, that in these, (to some,) the objectionable features of the journal, is found its greatest value to the Church. True, there is much repetition on its pages, and this is also true of the labors of that good man. Thirty-eight times he crossed the Alleghenies, could anything but repetition be expected? As a text book, pointing out as it does, the labors, dates and incidents of a long and useful life of an eminent man, connected with the early history of the Church, Newcomer's Journal is above estimate; and is worthy an honorable place in the library of every true friend of the Church. We would not be deprived of its contents.

CHAPTER III.

FROM JANUARY 1830, TO DECEMBER 1834.

Five Conferences in 1830 — Their names heretofore — Preacher's salary— Six Conferences in 1831 — other Churches claiming the use of our meeting-houses— Six Conferences for 1832 — Death of Havens and Kenney --- Asiatic cholera --- Six Conferences for 1833.

Five Annual Conferences were held this year. The first was the Pennsylvania,* which met at Shopp's Church, Cumberland county Pa., on the 22d day of March. Bishop Kumler presided, and G. Guething assisted. Though this Conference was divided at the General Conference of 1829, yet the brethren all met together once more, doubtless for the purpose of more effectually carrying but the decision of said General Conference. The deaths of Bishop Newcomer and Christopher Grosh, were entered upon the Journal.

* From the records of this Conference, and from the proceedings of the General Conference, it appears that this Conference for many years prior to this date, bore the name of "*Hagerstown Conference*," instead of Pennsylvania. At the General Conference when it was divided, the Conference now known as the Virginia, retained the name of Hagerstown Conference, and the new Conference now known as the Pennsylvania was then called the Harrisburg Conference. In the proceedings of the General Conference of 1833, we find Hagerstown Conference bearing the name of Virginia Conference, and the Harrisburg changed to Pennsylvania Conference. Bro. Spayth having set out in part first of this work, with the names as now applied to these Conferences, we have for the sake of being better understood, pursued the same course, yet it appeared necessary to make this explanation.

At this Conference it was resolved that a new protocol be purchased, and that Wm. Brown transcribe the proceedings from the old, into the new.

Fifty preachers were present, and seventeen absent. Total number of members belonging, sixty seven. Ten circuits and one station belonged to the whole work, prior to division; nine applicants were received.

Muskingum Conference met at Crooked Run M. House, Tuscarawas county, Ohio, on the 13th day of April. Bishop Kumler present, John Crum was elected assistant. Twenty preachers were present, and twelve absent — total, thirty-two. There were eight itinerants, and four circuits reported in the entire work, as follows: Westmoreland, Willscreek, Wooster and Sandusky. Hence it would appear, that the entire Muskingum Conference, embracing as it then did, parts of the Allegheny and Sandusky Conferences, was a mere string of appointments, extending from Mt. Pleasant, Pa., to Lower Sandusky, Ohio. Twenty years ago, the Muskingum Conference within its present territory, consisted of two circuits only. "Truly," in the language of Bishop Newcomer, "God has enlarged our borders." It now numbers, (1851,) 24 circuits.

Scioto Conference met at P. Cramer's, Fairfield county Ohio, on the 27th day of April. Bishop Kumler presided, assisted by Jos. Hoffman. Fourteen preachers were present, and four absent — total, eighteen members. Six circuits were embraced at this time. E. Vandemark, Z. Leatherwood, Wm.

Shanefelt and Jeremiah Brown, were ordained. John Russel was elected Presiding Elder the ensuing year. The first Friday in August was set apart as a day of prayer and thanksgiving throughout the Conference.

During the last year, there were eight traveling preachers in this Conference, and the highest salary that any one received, was fifty-eight dollars; the lowest was twelve dollars !

The Miami Conference met at Clearcreek, Meeting House, the second Tuesday in May, and the Indiana Conference held its first session at Corrydon, Ia., the last Tuesday of May. Unfortunately however, we are not favored with the Minutes of either of these last named Conferences.

	Preachers.	Stations.
Pennsylvania Conference,	67	11
Muskingum " 	32	4
Scioto " 	18	6
Miami " (last year,)	62	10
	<hr/>	<hr/>
Total	177	31

Six Conferences were held in the year 1831. The Pennsylvania met in Cumberland county, Pa., on the 19th of April. Henry Kumler presided — assisted by E. Boring. Five applicants were received. Thirty-two preachers were present. E. Boring and Wm. Brown, were elected P. Elders.

Muskingum Conference met in Mt. Pleasant Pa., on the 9th day of May. Bishop Kumler present. Alexander Biddle was received on probation. J.

Hildt, John Bash, Jacob Stambach and Adam Hetsler, were elected Presiding Elders. Jacob Brill was ordained..

Scioto Conference met at Otterbein Church, Perry county, Ohio, May 17th. Bishop Kumler presided, J. Russel elected assistant. Nine candidates received on probation, J. Russel elected P. Elder.

Miami Conference met in Germantown, Montgomery county, Ohio, on the 26th of May. Bishop Kumler presided, assisted by Jos. Hoffman. Four candidates received into the ministry; and one ordained. At this Conference, there appeared a reference in relation to some trouble which existed concerning the meeting house in Germantown. The brethren there, as they have ever been elsewhere, were always willing to accommodate other denominations with the use of their Church house, when not occupied by themselves. Indeed, in some instances, preachers of other Churches have occupied our houses so long without any molestation, that they have claimed them as their right, and in some cases, have actually turned United Brethren out of their own houses on class-meeting and love-feast occasions. This same trouble had taken place at Germantown, and the matter was referred to Conference for adjustment. The Conference therefore resolved that other denominations should have the use of said house only when not occupied by the brethren; and that brethren appointments should always have the preference.

The Virginia and Indiana Conferences both met

this year, though we have not the minutes. We have been to much trouble to collect all the minutes of the different Conferences, but have failed in some instances.

Six Annual Conferences were held in 1832. Pa. Conference met at H. Herr's, near Harrisburg, Pa., on the 17th day of April. Henry Kumler presiding Bishop, and Wm. Brown assistant. Thirty-four preachers were present; six applicants received. E. Boring and Wm. Brown elected Presiding Elders.

Muskingum Conference met in Connotton, Harrison county, Ohio, on the 10th day of May. Bishop Kumler presided. Twenty-two preachers were in attendance; and six applicants received. The policy of this Conference was materially changed this year. There was but one Presiding Elder elected, to travel over all the work, and he became fully an itinerant man. A Hetsler was elected to that office.

Scioto Conference met at Goe. Grauls, Fairfield county, Ohio, on the 21st day of May. Bishop Kumler presided, J. Russel elected to assist. Thirty preachers were present, and five received on probation. J. Russel elected Presiding Elder.

A heavy affliction befell this Conference, during the last year, in the death of Nathaniel Havens and James Kenney. Very extensive revivals had taken place under their labors — scores of persons had embraced religion through their instrumentality, but a year or two previous; and now to be suddenly

and unexpectedly deprived of their labors, was a great trial to many. True, father Havens was pretty well on in years, and could not expect to live long, but brother Kenney was cut down at noon-day, while eminently useful. A writer speaks of James Kenney as follows:

“ In brother Kenney, were united clearness of intellect, quickness of perception and suavity of manners. I remember the last time he ascended the pulpit, when he raised his withered hands in prayer, and turned his pale face towards the Majesty on high, it seemed as though his sainted spirit was stealing away from his bosom, and ascending with his trembling breath, to the heavenly mansions above.” He died February 15th, 1832 ; aged thirty-two years.

The age of father Havens, or the precise time of his death, is unknown to the author ; yet the effects of his labors, are still on the earth. A son of his, John Havens, is a preacher in the M. E. Church.

Miami Conference met at Miltonville, Butler county, Ohio, on the 29th day of May. Jos. Hoffman was elected Bishop pro tem. Henry Kumler Bishop, being absent. Twenty-seven preachers were present. J. Antrim and John Fetterhoff, were elected Presiding Elders. Of the Virginia and Indiana Conferences, we have no minutes.

During this year, there was great excitement in the Church and the nation. The Asiatic cholera spread over the land, spreading death and devastation all around. The consequence was, that

many became alarmed in view of their future state, and flocked to the church for shelter, which concern unfortunately for them, only lasted while the plague continued. True, there were many honorable exceptions, yet a vast number were short-lived christians.

Six Annual, and one General Conference were held during the year 1833.

Pennsylvania met in Millerstown, Lebanon county, Pa., on the 9th day of April. H. Kumler Bishop, presided, and William Brown assisted. Twenty-nine preachers were present. Eight applicants received on probation. In the Minutes of this Conference, we find the Westmoreland circuit in Western Pennsylvania, attached to Pennsylvania Conference,—hitherto it had belonged to the Muskingum.

The Muskingum Conference met in Tuscarawas county, Ohio, on the 2d of May. Bishop Kumler presided, assisted by John Hildt. Twenty-three preachers present. The 4th of July was appointed as a day of fasting and prayer. Two applicants were received into the ministry. Adam Hetsler was elected P. Elder.

Scioto Conference convened in Fairfield county, Ohio, May 9th. Bishop Kumler presided, assisted by J. Russel. Thirty preachers were present. Thirteen received on probation, J. Russel elected Presiding Elder.

On the 14th day of May, the General Conference met at Dresbach's Church, Pickaway county, Ohio.

For full particulars of this Conference, see part first, page 181.

The Miami Conference met in Germantown, Montgomery county, Ohio, on the 28th day of May. Bishop Kumler and Brown * presided. Forty-six preachers present. Frederick Bonebrake and Henry Kumler jr., were elected Presiding Elders. Five applicants received. No minutes of the Virginia and Indiana Conferences.

Seven Conferences met in 1834 to wit: Virginia, Pennsylvania, Muskingum, Scioto, Sandusky, Miami and Indiana. No Minutes of the Virginia.

The Pennsylvania Conference met in Greencastle, Franklin county, Pa., on the 8th day of April: Bishop Brown presided, J. Erb elected chairman. Twenty-two members present; seven applicants received; J. Erb, Jacob Niman and D. Runk, elected Presiding Elders.

Muskingum Conference met at Connotton, Harrison county, O., May 5th: Bishops Brown and Heistand presided. Fifteen members present—nine absent. J. Bash, H. Shambach and T. Chaney, were elected Presiding Elders.

Scioto Conference met in Otterbein Chapel, Perry county Ohio, May 20th. Bishops Kumler and Heistand presided. Twenty-six preachers present—seven applicants received: Wm. Hanby elected Presiding Elder.

Miami Conference met in Bonebrake's Church,

* H. Kumler, Wm. Brown and Samuel Heistand, elected Bishops at the late G. Conference.

Preble county, Ohio, May 28th. Bishop Kumler presided, assisted by J. McNamer.

Each preacher in charge was to act as Presiding Elder during the coming year, by resolution of this Conference.

Of the Indiana and Sandusky Conferences, we have no Minutes for this year.

CHAPTER IV.

FROM DECEMBER 1834, TO JANUARY 1836.

Printing Establishment — Eight Annual Conferences in 1835 — Interesting revivals --- A German work exclusively.

For many years the brethren felt deeply the necessity of having a Printing Establishment of their own, and of circulating a religious periodical among themselves and others. Many plans were talked of at different times, and as the Church advanced in numbers, and influence, the want of something of the kind, was the more deeply felt; consequently, at the General Conference held in May, 1833, three Trustees were appointed to circulate subscriptions in the different Annual Conferences, one for the purpose of securing donations for buying a building, press materials, &c., necessary for starting a printing office; and the other to procure subscribers to a Periodical. Said Establishment to be located in Circleville, Ohio. George Dresbach, Jonathan Dresbach and John Russel, were appointed said Trustees.

On the 12th of April, 1834, the Trustees bought at public sale, in the Town of Circleville, a printing press, together with type, cases and other apparatus, for the sum of four hundred and fifty-five dollars; and on the 30th day of May, same year, they bought a lot and two houses in Circleville of Z. R. Martin,

Esq., for which they paid five-hundred and fifty dollars. On the tenth of November following, they purchased two fonts of type, from William R. Rhinehart, for which they agreed to pay three hundred and twenty-five dollars; and on the 31st day of December, 1834, they issued the first number of a semi-monthly paper, at \$1,50 per annum, called "THE RELIGIOUS TELESCOPE;" edited by William R. Rhinehart. Thus with a debt of about sixteen hundred dollars for purchasing, repairing and fitting up, &c., the Telescope commenced its career with 1,197 subscribers, a number by no means sufficient to meet the expenses of those times of inexperience on the part of our people. But little was done by way of donation for the purchase of the concern. The subscription very light, and upon the credit system at that, the consequence was, that the office became deeply embarrassed.

We will here anticipate the chronological course of our history a little, and trace out the workings of this enterprise, in brief detail for a few years.

As remarked above, the first year there were 1,197 subscribers on books. The second year the number was reduced to 856. The third 971; the fourth year 1,175. The fifth and sixth years, about 1,150 each. The seventh year, 1,450. By this time the liabilities had increased to about six thousand dollars; and the fate of the Telescope was very doubtful. Encouraged by a few tried friends, the Trustees resolved to struggle on a little longer.

In the spring of 1843, the number of subscribers

was swelled to 1,981, showing a net increase of 479, during the preceding year, with net proceeds above contingent expenses of \$660,00.

In May 1844, we have a report of 2,998 subscribers, a net increase of 1,017, with net proceeds of \$1069,00. By this time hopes were largely entertained of the final success of the enterprise.

The report of May 1845, shows a subscription list of 3,090 subscribers, and a net profit of \$1206. This brings the history of the Telescope up to the General Conference of 1845, held in Circleville, at which time the writer declined serving any longer as Editor, and D. Edwards was duly elected to take charge of the Editorial department; and as business was increasing, it was found necessary to elect a Publishing Agent, also; consequently J. Markwood of Virginia, was elected said Agent, and upon the resignation of whom, Nehemiah Altman was appointed to take his place.

An important measure was also adopted at this Conference, i. e. all subscribers were required to pay in advance for their papers. This measure worked well. The next annual report shows a net profit above contingent expenses of about \$1500,00. The following year, about the same amount of net proceeds. Though the number of subscribers is not found in either of the reports of those years.

In the general report of 1849, to the last General Conference, it appears that the liabilities of the establishment had all been canceled, and the concern doing well. At the present time, April the 1st,

1851, there are about 5,400 subscribers on the books.

Having thus briefly traced the movements of the Telescope office from its commencement, until the present time, we shall now return to notice the progress of the general work in the regular order of time.

In the year 1835, there were eight Annual Conferences held, to wit: The Virginia, Pennsylvania, Muskingum, Sandusky, Scioto, Miami, Indiana and Wabash.

The Virginia Conference convened near Mt. Jackson, Shenandoah county, Va., on the 18th of March, 1835 W. Brown Bishop, presided. Twenty-four preachers belonged at this date. No membership given — seven circuits belonged to the work.

The Pennsylvania Conference met same month at Shupp's meeting house, day of month not given. Bishop Brown presided at this Conference; J. Erb chairman. Eighty-three preachers belonged to this Conference at that date. J. Erb, J. Niman and J. Rider were elected Presiding Elders. Eleven circuits.

The Muskingum Conference held its session in Stark county, Ohio, April 6th. Bishop Samuel Heistand presided; John Hildt chairman. Twenty-two ministers belonged to this Conference. John Bash, Thomas Chaney, Henry Stambaugh and Adam Hetsler, were appointed to take an oversight as Presiding Elders. Four circuits at this time.

The Sandusky Conference held its session in Crawford county, Ohio, commencing April 15th,

1835. Bishop Heistand presided, J. Baulus chairman. There were twenty-five members at that time. Jeremiah Brown elected Presiding Elder. Five circuits.

The Scioto Annual Conference held its session at the Dresbach meeting house, Pickaway county O., commencing the 5th day of May. Bishops Kumler and Heistand presided. Forty-three members belonged at that date. Wm. Hanby was elected P. E. Eleven circuits and missions.

The Miami Conference commenced its session the 15th day of May, in Germantown, Ohio. Bishop Kumler Sen., presided. Forty-two preachers belonged at that date. John Fetterhoff was elected Presiding Elder. The work consisted of four circuits only.

The Indiana Conference held its session in Corydon, Harrison county, Ia., commencing the 1st day of September. There were no Bishops at this Conference. Forty-one preachers belonged. Eight circuits.

The Wabash Conference held its first session at Rawling's meeting house, Park county, Ia., commencing September the 15th. Bishop Brown presided, Wm. Davis chairman. Thirteen preachers belonged to the new work. Six circuits were embraced at its organization, one of which was located in the State of Illinois, called Mackinaw circuit. J. T. Timmons was appointed to this circuit, and J. Denham to preside. Five circuits were embraced

in the Wabash district, and Wm. Davis elected Presiding Elder.

From all we can learn, this Conference was set off from the Indiana Annual Conference at its session the year previous, by mutual consent, their being no discipline at that time, to prevent a mutual separation, and as the work was spreading very rapidly towards the west, the measure was doubtless adopted in wisdom. W. Brown and John Denham, with several other brethren, had moved to, the then, Western frontier of Brethrenism.

	Preachers.	Circuits.
Virginia Conference,	24	7
Pennsylvania "	83	11
Muskingum "	22	4
Sandusky "	25	5
Scioto "	43	11
Miami "	42	4
Indiana "	41	8
Wabash "	13	6
Total	293	56

Unfortunately for the reader, we had no enumeration of our members at that day. For reasons satisfactory to them, they were opposed to numbering Israel.

During this year, there were some interesting revivals of religion in various portions of the Church. In the vicinity of Lower Sandusky, Ohio, a great work broke out. Jacob Baulus, one among the first pioneers of Brethrenism of the North West,

in adverting to the occasion, makes the following remarks :

“Five different denominations united on the occasion, laying aside the badges of party distinction — giving no room to prejudice, but confidently with one accord appearing before the shrine of mercy. The ministers arose in the strength of Him — in whose stead they sounded the trumpet of alarm from the walls of Zion ; the banner of divine compassion soon waving over the waiting assembly ; accents of peace were felt to roll from the sky.”

In Eastern Pennsylvania, there were many gracious out-pourings of the Holy Spirit. One instance is given in the following language:

“An acquaintance of mine by the name of Abraham Herr, in Lancaster county, became a subject of God’s renewing grace. Being a man of considerable wealth, having several large farms to cultivate, and a distillery on an extensive scale in operation ; and seeing the sin connected with the distillation and traffic of the poison, he set about the good work of converting his still-house into a house of worship. Near the spot where the kettles stood, he has a pulpit erected, in which the word of life is declared to many who attend the meetings.”

H. H.

In the Muskingum Conference there has been a good work. A brother says, that the circuit which he travels, has become so extensive, that he feels himself unable to attend as he should, every part of the work.

W. B. speaking of the Wabash Conference, says:

“The small Conference held in Indiana, affords pleasing intelligence, that rapid accessions are making to the number of those who have been made free unto salvation.”

Bro. B. says, he is the oldest minister, or rather the oldest man in the Conference, and that it proved to be one of the best he ever attended. There was also a good work in western Virginia, this year.

At this time, and indeed for a number of years back, there was but little German itinerant preaching in the Brethren Church, except in Pennsylvania. True, there were a few preachers in the itinerant ranks, who could preach both German and English; but as most of their congregations consisted of a large majority of English hearers, they were ruled by that majority to the great neglect of the minority. There were also a few, and very few old German ministers in the West, who could not speak the English language at all. These men could not be useful as itinerants, because of the mixed condition of the societies; and very unfortunately for the prosperity of the Church, the idea was hardly conceived, of getting up separate organizations of German circuits as well as English. This course would have saved, and perpetuated the German interests.

During this year, the writer, while traveling in the southern portion of Ohio, attending his quarterly-meeting appointments, put up with father Slaught-ter. In the course of the evening, the old gentleman wished to know if we had any German preach-

ers in our Church, informing me at the same time, that a large number of Germans from the old country, had settled near him, and some of them appeared to be quite religious, but were destitute of preaching. I informed him that we had some German preachers, and that I would bring one along my next round. Accordingly in three months, Dewalt Mechlin and myself, accompanied by father Slaughter, went to the German settlement. Bro. Mechlin introduced himself and us — neither of us being able to speak or understand the German. The object of his visit was made known, and we all met with a cordial reception. Brother Mechlin preached for them several times, with much interest, and left appointments for a second visit ; which he accordingly made, in company with Lewis Cramer, another of the German fathers of the Church. They preached with much success ; and a class of German emigrants exclusively, was formed. Here then, from the necessity of the case, efforts in the German language alone, was from time to time made to promote piety — the people being able to understand scarcely a word of English. This class became the nucleus, around which others were formed of German emigrants, also ; Finally, a German mission was formed, which resulted in the formation of a good circuit ; and hence the beginning of a German work, in a separate sphere of action, of which more will be said in its proper place.

CHAPTER V.

FROM JANUARY 1836, TO JANUARY 1838.

Eight Conferences in 1836 — Interesting revivals east and west — A mission to Canada — Death of Benedum and others — Annual Conferences of 1837 — General Conference of same year — Election of Bishops — Conversion of a Jew.

Eight Conferences were held this year, the same as last.

The Pennsylvania Conference commenced its session March 8th. Bishop Heistand presided, J. Erb, chairman. Eighty-seven members belonged to this Conference. Twelve charges — a mission in Canada added. J. Light, S. Huber, J. Winters. and H. Ow, elected Presiding Elders. Jacob Erb sent to Canada. P. Harmon returned to Baltimore. Five preachers were received on trial this year.

The Virginia Conference convened March the 19th. Bishop Heistand presided. H. Burtner chairman. Twenty-six members — eight charges — Jackson mission added. Brs. J. J. Glossbrenner and Jacob Rhinehart, Presiding Elders. Moses Michael received on trial, and sent to Jackson mission.

Muskingum Conference convened April 12th. Bishop Heistand presided, J. Hildt to assist. Twenty-four members of Conference. Four received on trial. A. Hetsler Presiding Elder.

Sandusky Conference met April 26th. Thirty members — six circuits — one added. Four preachers received on trial. Jacob Baulus elected Presiding Elder.

Scioto Conference met May 10th. Brs. S. Heistand and H. Kumler Sen., Bishops, were both present. Fifty-four members — eleven charges. Four preachers received on trial. John Coons and Wm. Hanby elected Presiding Elders.

Miami Conference met May 24th. Bishop Kumler Sen., presided. Jos. Hoffman assisted. Forty-six members — four circuits. Henry Kumler Jr., Presiding Elder. Two received on trial.

Indiana Conference met in Abington, Ia., September 6th. Bishops Kumler and Heistand were both present. Thirty-five members of Conference reported — seven circuits. F. Whitcom, T. L. Garrigus and J. Lopp elected Elders.

Wabash Conference met at Bro. Hoobler's, date not given. Bishops Kumler, Heistand and Brown, all present. Twenty-one members reported — five circuits. Josiah Davis and John Hoobler elected Presiding Elders.

During this Conference year, there were some interesting revivals of religion, especially in the West. E. C. Wright writes as follows:

“Many have declared that they were tired of sin, and the service of the devil; and numbers have witnessed a good profession before many witnesses; and have separated themselves from the world, by

giving their names to the Church, and we trust, their hearts to God."

Bro. E. Vandemark of Pickaway circuit, Ohio, speaks of a good work near Lancaster, where many found redemption.

On Burlington circuit, in Southern Ohio, about one hundred and fifty members were added to the Church, under the labors of P. Brock.

Jacob Baulus, Presiding Elder of the Sandusky Conference, after speaking of the camp-meetings held in his district, and of the gracious results following, says:

"Fifteen years ago, I was the only preacher within the bounds of this Conference district; now there are about thirty preachers. I know the time," he adds, "when there were but few of us. The first circuit that was formed in the Church, it took Brother Newcomer and myself, eight days only to go round. Now there are eight Conferences, and how many hundred preachers, I cannot tell. My elder brethren are gone, and I shall soon be with them — Farewell."*

By reference to the Minutes of the Pennsylvania Conference of this year, it will be seen, that J. Erb was sent as a missionary to Canada. He went and labored during the year, with some success — formed a few small societies; but for causes unknown to the writer, the work was abandoned the following

*While preparing the above pages for the press, this good man set sail for the land of glory, in the 84th year of his age. Fifty-six years in the ministry. He died April 20th, 1851. A truthful "*Farewell.*"

year. No effort has been made in that country by the Brethren, since.

January 1837. During this year, several ministers departed this life. Eight Annual and one General Conference were held.

George Benedum was the first of the preachers who died. From an Editorial of the Religious Telescope, under date of April 6th, we extract the following notice.

“Departed this life at his residence in Fairfield county Ohio, March 31st, 1837, George Benedum, in the 72d year of his age. His funeral services were attended to by L. Cramer and Wm. Hanby.

“The deceased was for 43 years, an esteemed minister in the Brethren Church ; during which time he was a faithful soldier of the cross. His exit was glorious and happy. He shone like a light in a high place, that burns out and expires; but our pleasing prospects are not all at an end, for he was cut down like a tree that had yielded much fruit, and was laden with blossoms when it fell.”

Father Benedum was a member of the Scioto Conference.

Peter Whitezel of the Virginia Conference, departed this life, February 22d, in the 32d year of his age. He traveled four years a faithful minister of Christ. He died in great peace, leaving a young and affectionate family, to mourn over their sad loss.

The Pennsylvania Conference met March 6th. Bishop Heistand presided. Ninety preachers be-

longing — twelve charges — seven candidates admitted on trial. J. Light, J. Schnider, S. Hoover, J. Reeder and H. Ow, elected Presiding Elder, P. Harman returned to Baltimore.

Virginia Conference met March 20th. S. Heistand Bishop, H. Burtner chairman. Eight charges. Jacob Rhinehart and J. Glossbrenner, Presiding Elders.

Muskingum Conference met April 5th. S. Heistand Presided. Twenty-six preachers reported — two charges added, Canton circuit and Ohio mission. A. Hetsler Presiding Elder.

Sandusky Conference met April 11th. S. Heistand Presided, J. Baulus to assist. Thirty-three members of Conference, J. Dorcas Presiding Elder.

Scioto Conference met April 21st. S. Heistand presided, assisted by Wm. Ambrose. Fifty-seven ministers belonging — eleven circuits — one German mission added. J. Russel and J. Coons, Presiding Elders, and J. DeWitt, assistant Presiding Elder.

Miami Conference met at Miltonville, May 2d. Henry Kumler Sen., and S. Heistand, Bishops, were both present. Five applicants for license to preach. H. Kumler Jr., elected Presiding Elder.

Wabash Conference met September 14th. Bishop Kumler presided, J. Hoobler assisted. Rockville mission added. Two applicants received.

Indiana Conference met in Decatur county, Ia., September 24th. H. Kumler Sen., Bishop, M. Bottenburg to assist.

On the 9th day of May, (1837,) the General Conference convened in Germantown, Montgomery county, Ohio. An interesting address was delivered by Bishop Heistand, in which he gave a pretty general detail of his labors during the preceding four years. The members were next called and examined, as to the legality of their elections, and found to stand as follows:

Henry Kumler Sen., Samuel Heistand, Bishops.

Pennsylvania Conference — Jacob Erb, Jacob Winters.

Virginia Conference — Jacob Rhinehart, J. J. Glossbrenner.

Muskingum Conference — Adam Hetsler, David Weimer.

Sandusky Conference — John Dorcas, Geo. Hiskey.

Scioto Conference — John Coons, Wm. Hanby.

Miami Conference — J. Fetterhoff, Wm. Stubbs.

Indiana Conference — F. Whitcom, John Lopp.

Wabash Conference — F. Kenoyer, Wm. Davis.

Wm. Rhinehart elected Secretary.

At this Conference, a general wish was expressed by the members, that a constitution be adopted, by which the general principles of Church government might be thrown in some tangible form. It was not intended that any new principle of Church government was to be incorporated, nor yet to reject any already embraced in the general rules of discipline, but rather to gather up and embrace in one general instrument, the fundamental principles upon which the government of the Church rests.

First; By defining the duties and specific powers of the legislative and judicial bodies of the Church, and

Secondly; By setting limits to those powers, and at the same time securing to all their just rights as members of the house hold of faith.

Accordingly a constitution was drawn up, and published to the Church, as a kind of conventional constitution, affording the church members an opportunity to instruct their delegates at the next General Conference, to adopt it, with or without amendments, or reject it altogether.

The quadrennial report of the Benevolent Society of Maryland, was made and adopted. Amount of interest for distribution, was \$ 168,95. The amount for distribution reported by the Benevolent Society of Ohio, was \$ 100,00.

A constitution for the printing establishment was also adopted, and will be found in our book of discipline.

John Russel, George Dresbach and Jonathan Dresbach, were re-elected Trustees of the Printing Establishment.

Wm. R. Rhinehart was employed as Editor of the Religious Telescope, for the ensuing four years, and Wm. Hanby was appointed general book agent and treasurer, until the next General Conference.

All traveling preachers in regular standing in the Brethren Church, were to have the Telescope gratis.

The Conference next proceeded to elect three Bishops for the next four years, which resulted in th e

election of SAMUEL HEISTAND, HENRY KUMLER SEN., and JACOB ERB. W. R. Rhinehart and Wm. Hanby were appointed to prepare the revised discipline for the press. J. Russel was appointed to translate the discipline into the German.

The Conference next agreed that the number of Delegates sent to next General Conference, from the different Annual Conferences, should be as follows, to wit;

Pennsylvania,4	Wabash,2
Virginia,2	Indiana,3
Scioto,4	Muskingum,2
Miami,3	Sandusky,2

The next General Conference was appointed at Dresbach’s Church, Pickaway county, Ohio, to commence on the second Monday in May, 1841.

A note of thanks to the good people of Germantown, was passed, and Conference adjourned after several days of peaceable session.

During this year, God poured out his spirit graciously in many portions of the work. Bro. J. Ritter, writing from Eastern Pennsylvania, says:

“ Our third protracted meeting was held at Greencastle. The altar was crowded with mourners, and many were emancipated from sin. Upwards of sixty have united with the Church since Conference.”

Bro J. Ressler speaks of a good work on the Juniatta circuit, Pa.

Bro. E. Vandemark of Winchester circuit, Ohio, speaks of a work as follows:

“ Christian professors have been renewed — backsliders reclaimed, and sinners converted. Within

the short space of seven weeks, sixty persons have united with the Church; and we trust God has enrolled their names in the book of life."

The following from the pen of H. Kumler Jr., will be of interest to the reader:

"Through the course of last summer, a Jew of the tribe of Levi, by the name of Nehemiah Altman, who is to some extent skilled in the German and Hebrew Scriptures, became acquainted with the Brethren Church. He frequently contended with all the strength of Jewish prejudices, that the Messiah had not yet come; his eyes however, by degrees were opened, so that he saw he was not right. He gave the New Testament a candid investigation, and came to the conclusion from different prophecies, that the Messiah had come. At a quarterly-meeting near Lewisburg, Ohio, October 30th, 1837, he arose in love-feast, and publicly declared that he could reject the Saviour no longer—that he would own him as his Saviour and Lord; and through Jesus he expected to be saved. Oh! how it made our hearts rejoice."

CHAPTER VI.

FROM JANUARY 1838, TO JANUARY 1840.

Conferences of 1838 — Slavery discussion in the Telescope — Home Missionary Societies — Death of Bishop Heistand, and Dewalt Mechlin — Interesting revivals — Church organized in Circleville — Conferences of 1839 — Death of Andrew Zeller, and others — Charter for Printing Establishment.

Eight Annual Conferences were held this year, (1838.)

The Pennsylvania met in Wormlisburg, Cumberland county, Pa., March 5th. Bishops Heistand and Erb presided. Ninety-eight preachers reported as members of Conference — nine received on probation — one mission added — Wheeling mission.

At the close of the session, the following questions and answers were annexed.

QUES. Where and when shall our next Conference be held?

ANS. At Lebanon, Pa., on the second Monday in March, 1839.

QUES. Where and when shall the Allegheny Conference be held?

ANS. At Mt. Pleasant, Westmoreland county, Pa. on the last monday in March, 1839.

Here then, we have the first announcement of an Allegheny Conference. Prior to this time, all the preachers scattered through Western Pennsylvania,

belonged to the Pennsylvania Conference. The opinion of some of our brethren is, that the Allegheny Conference was set off at the General Conference of 1837. But in the Minutes of that Conference, there appears not the slightest intimation of said Conference being set off — indirect testimony bears the other way.

By a resolution of the last General Conference, the number of delegates for each Conference, according to their strength, was fixed for the succeeding General Conference. The eight Conferences then represented, were all named * and the number for each given, but not a word about the Allegheny Conference. One year after the General Conference, the preachers all met together in regular Conference; consequently we conclude that the Pennsylvania Conference set off the Allegheny, by mutual consent of its members, there being at that time, no discipline forbidding such a course. This course appears to have been adopted by the Indiana Conference in setting off the Wabash in 1834†

Virginia Conference met March 21st. Bishop Heistand presided. Twenty-five preachers reported. Three candidates for the ministry received. Wm. R. Coursey and Jacob Bechtel, Presiding Elders.

Muskingum Annual Conference met April 16th, Jacob Erb Bishop, presided. Thirty-six preachers reported — seven candidates for the ministry receiv-

* See proceedings of General Conference, page 252.

† See page 241.

ed — two charges added, Warren circuit and Mohegan mission. A. Biddle Presiding Elder.

At this Conference, a Missionary Society was formed, for the purpose of more effectually extending the work within the bounds of said Conference. A constitution was adopted, and suitable officers appointed.

Sandusky Conference commenced its session April 25th. Jacob Erb presided, J. Baulus assisted. Thirty-six preachers reported — Michigan mission added.

Scioto Annual Conference met at Winchester, Fairfield county, Ohio, May 8th. Bishop Kumler, Heistand and Erb, all present. Fifty-nine ministers reported.

At this Conference, seven individuals entered the ministry on probation — six were consecrated to the work, by the imposition of hands.

For many years the want of some efficient plan by which to extend the word of life, to destitute portions of this Conference district, was very deeply felt; consequently at this session, a Home Missionary Society was formed, for the purpose of raising funds for that object. A constitution was adopted, and officers appointed.

During the past year, there was a great excitement on the subject of American Slavery; and that excitement of course, found its way into the columns of the "Religious Telescope." On the 8th of November, E. P. Lovejoy, of Alton, Illinois, was shot down for being an abolitionist;

and this circumstance with other things, had caused a general excitement. Many of the readers of the Telescope were opposed to the course it had taken on this subject, and thought that discussion on the subject of Slavery should be left out of the paper. The Telescope being under the control of the Scioto Annual Conference, in the intervals of General Conference, the subject was brought up and the following resolutions passed.

“1st. *Resolved*, That we regard with painful abhorrence, any attempt to justify Slavery from the Bible, thereby making it a divine institution, and consequently God the Author of robbery and blood-shed; and that we believe the Christian Church, while it neglects the bondman of this land, opposes its own interest and morals.

2d. *Resolved*, Therefore, in view of the Bible, Religion and our Discipline — that the columns of the Religious Telescope, be, and remain open for the discussion of Slavery, as well as Intemperance, Sabbath-breaking and every other evil of the land.

3d. *Resolved*, That all persons writing for the Religious Telescope, either on moral or religious subjects, be, and are hereby instructed to guard against making use of hard expressions, in contradicting each other's assertions; but to manifest a Christian like spirit in their communications; which is more consistent with the character of our Church, as ‘United Brethren in Christ.’”

Miami Conference convened May 22d. H. Kumler Sen., presided, assisted by J. Hoffman. Fifty ministers reported — nine circuits and missions. Five ministers received on probation — seven set apart to Elders orders. F. Whitcom was elected Presiding Elder *

Indiana Conference convened in Corrydon, Ia., August 29th. H. Kumler Sen., presided. Thirty-

* This Conference also, organized a Home Missionary Society.

seven preachers reported — eight applicants received — three ordained. Aaron Farmer and John Lopp elected Presiding Elders.

Wabash Conference convened September 11th. Bishop Kumler Sen., presided, J. Hoobler assistant. Twenty-seven preachers reported — three received on transfer from other Conferences, and two received on probation.

This year brings our history down to the demise of two of our aged and honored ministers, Dewalt Mechlin and Samuel Heistand Bishop.

Father Mechlin departed this life July 30th, at the going down of the sun. He had been assisting his children through the course of the day, in making hay. He ate breakfast, dinner and supper, in usual health. After supper he went to his meadow for the last time. While in the act of raking, he fell as the mown grass before the scythe, and immediately expired without a moments warning. He was about sixty years old when he died — embraced religion about twenty-eight years prior to his death. Soon after his conversion, he commenced exhorting his fellow mortals, to prepare to meet God. He stood as a faithful minister of the Church for many years. His peculiar gift was exhortation — scarcely ever did he take a text. We have often heard him say, that if he had any gift, it was in exhortation. It is due to the memory of this good man, to say that he was under God, a great blessing to the Church — having labored and traveled much, without any pecuniary reward whatever. The Lord had

blessed him with a reasonable share of this world's goods ; consequently he felt like giving the Church his labors free of charge.

Next in the order of time, was SAMUEL HEISTAND, much beloved and lamented by all his acquaintances; departed this life October the 9th, in the fifty-seventh year of his age. Near six years prior to his death, he was elected Bishop, and remained in that relation until death.

He moved from Virginia to Fairfield county, Ohio, in the 23d year of his age, and was married four years afterwards, to Margaret Raudebaugh — embraced religion about thirty-two years prior to his death — was a minister in the Church twenty years. Bishop Heistand was a man of deep piety, a faithful and efficient expounder of the Holy Scriptures ; by no means an orator, but a very close and practical reasoner. No man could be in his company, without feeling that in him were sweetly blended the true characteristics of a friend, a christian and a divine.

During the year 1838, there were some interesting revivals in the Church, both East and West. Bro. George Bonebrake of the Miami Conference, in speaking of a camp-meeting, says:

“Mourners poured forward to the anxious benches, it was supposed, to the number of one hundred or more ; and it appeared as fast as the Lord healed the broken-hearted, the arrows of conviction fastened on others. Seventy-three joined Church. During the meeting, a conversation among the wick-

ed, was overheard by one of the Brethren. While all were astonished at the work, one of the 'number proposed to the company, that they would go up to the altar, and see what was going on; another observed that they had better stay away; for says he, 'the preachers were so well skilled in their business that their voice had an electrifying influence, and if people got near them, they would be so shocked, that they would be sure to fall,' so they all agreed to stay away."

Brother Goodrich from Preble county, O., writes:

"The walls which were broken down, have been repaired, and the work of reformation is going on gloriously. There were one hundred and eighty members on this circuit, when this Conference year commenced, and seventy-nine have since been added — fifty-four of whom, joined at camp-meeting. Surely the set time to favor Zion is come."

In Indiana there were many good revivals. In Abington, a good work broke out. Some thirty added to the church. At a camp-meeting in Wayne county, between fifty and seventy-five conversions, and fifty accessions. On Flat Rock circuit, there were rising two hundred accessions. During this year, the work was pretty general in Ia. In Western Pennsylvania, under the labors of Jacob Ritter, there were interesting revivals of religion, and much opposition to contend with; especially were many, even of the members, opposed to class meetings and the mourner's bench.

With the close of this year, commenced the great

revival in Circleville, which resulted in the organization of a Brethren Church, of about one hundred members. We have never, on any occasion, witnessed greater displays of divine power. Sinners were found on the streets, inquiring with anxious solicitude, for the United Brethren prayer-meetings, and perhaps as soon as they would enter the enclosure of a meeting, would fall upon their knees, and beg for an interest in the prayers of God's people.

1839. This year, nine Annual Conferences were held.

The Virginia met February 25th. Bishop Erb presided. W. R. Coursey and Jacob Bechtel, elected Presiding Elders.

The Pennsylvania held its session in Lebanon county Pa., March 11th. Bishop Erb presided.

Allegheny commenced its first session at Mount Pleasant, Westmoreland county Pa. Bishop Erb presided. Twenty-nine preachers belonged to this new Conference — four applicants also, were received — in all, thirty-three. Five circuits embraced at this time. J. R. Sitman elected Presiding Elder.

Muskingum met at Union Meeting House, Harrison county, Ohio, April 2d. J. Erb presided, A. Biddle chairman. A. Biddle elected Presiding Elder.

Sandusky met April 11th. J. Erb Bishop, presided, J. Baulus chairman. M. Long, J. Beaver, A. Spracklin and Jacob Newman, were ordained by the imposition of hands.

Scioto met at Pleasant Run Meeting House, Fair-

field county, Ohio, April 23d. Bishops Kumler and Erb presided. Nine applicants were received into the ministry — four ordained. E. Vandemark and John De Witt Presiding Elders.

At this Conference, the writer was appointed Editor of the Religious Telescope, in place of Wm. R. Rhinehart, resigned.

The deaths of Bishop Heistand and Dewalt Mechlin, were announced, and entered upon the Conference Journal, with very deep emotions by all present. Wm. Leist was appointed Trustee of Telescope Office, in place of John Coons, resigned.

Miami convened at Germantown, Ohio, May 21st. H. Kumler Bishop, and J. Hoffman chairman.

On the 4th day of the session of this Conference, Andrew Zeller, an aged minister of the Church, departed this life in Germantown, about 10 o'clock A. M., while Conference was in session. He died in great peace, in the 84th year of his age. He was an aged and honored minister of the Brethren Church; one among the early fathers — was elected Bishop in 1815, when our discipline was first formed; and continued in that relation, until the General Conference of 1821, a term of six years.

Six brethren were received into the ministry at this Conference, and three ordained.

Indiana convened in Franklin county, Ia., August 27th. H. Kumler Sen. Bishop, M. Bottenburg chairman. Six brethren were received into the ministry, and four ordained.

Wabash convened at the house of Bro. Wm.

Bakers, Ia., on the 5th day of September. Bishop Kumler Sen., presided, F. Kenoyer chairman. Five ministers received on probation — three received by transfer from other Conferences.

Several other ministers were called home during the last Conference year. In addition to the one already named, were Michael Cover, George Hoffman and R. Duncan of the Miami Conference, and A. Farmer of Indiana Conference, the latter well known as an efficient pioneer of the West ; and the former loved and esteemed by their brethren of the Miami Conference .

There were also many interesting revivals during this year, but the length of the present chapter, precludes a detailed account of them.

A charter was obtained under date of March 16th, 1839, for “the Conference Printing Establishment of the United Brethren in Christ,” at Circleville, Ohio, with succession for thirty years.

CHAPTER VII.

FROM JANUARY 1840, TO JANUARY 1842.

Conferences of 1840 — Great revivals — Death of Brs. Key, Frey and Light — Conferences of 1841 — General Conference — Salary of preachers raised — Foreign Missionary Society --- Revivals.

Nine Annual Conferences convened this year.

The first in the order of time, was the Virginia, which convened on the 2d day of February, 1840. Bishop Erb presided, George Patterson chairman. Twenty-eight preachers reported — nine circuits and missions. Wm. R. Coursey and Jacob Bechtel Presiding Elders.

Pennsylvania met in Baltimore, Md., on the 4th of February. Bishop Erb presided, John Russel chairman. Sixty preachers were reported as members of Conference — nine circuits. J. Light and John Fohl elected Presiding Elders. John Russel stationed in Baltimore.

Allegheny convened February 24th. Bishop Erb presided, H. Ow, assisted. Thirty-one members of Conference reported — eight charges. Geo. Miller Presiding Elder.

Muskingum met at Crooked Run, on the 4th day of March. Bishop Erb presided, A. Hetsler assistant. Forty-one preachers reported — eight cir-

cuits — four received on probation, and five were ordained by the imposition of hands.

Sandusky met March 11th. Bishop Erb presided, J. Baulus assisted. Twenty-six members reported, and seven circuits. H. G. Spayth, Presiding Elder.

Scioto met in Bethel Church, Fairfield county, O., March 16th. Bishop Erb and Kumler Sen., present. Sixty-five ministers reported — fifteen charges — eleven applicants were received — four ordained. E. Vandemark elected Presiding Elder.

Miami met in Butler county, Ohio, April 21st. Bishop Kumler Sen., presided, Jos. Hoffman assistant. Fifty-four ministers reported — twelve charges. Jos. Hoffman and H. Kumler Jr., elected Presiding Elders. E. Hoffman, J. H. Kemp, Andrew Hetsler and Samuel Herren, were ordained.

Indiana met at Corrydon, Ia., the first Friday in May. From some cause, none of the Bishops reached this Conference. M. Bottenburg was chosen Bishop pro tem, and H. Bonebrake assistant. Forty-four ministers reported — ten circuits. Wm. Steward and J. McAllen elected Presiding Elders.

Wabash met at John Fetterhoff's, in Ia., June 3d. No Bishop attending, J. Fetterhoff and Wm. Davis elected chairmen. Thirty-eight ministers, — and twelve circuits and missions reported. Josiah Davis and Wm. Davis, (brothers,) were elected Presiding Elders.

Conferences.	Preachers.	Circuits.
Pennsylvania,.....	60	9
Virginia,.....	28	9
Allegheny,.....	31	8
Muskingum,.....	41	8
Sandusky,.....	26	7
Scioto,.....	65	15
Miami,.....	54	12
Indiana,.....	44	10
Wabash,.....	38	12
	—	—
Total for 1840,.....	387	90
Total for 1835,.....	293	56
	—	—
Increase in 5 years,.....	94	34

During this year, there were many interesting revivals of religion in various portions of the work.

In the fall of 1839, a work commenced in Lewisburg, Ohio, and continued some months. Francis Whitcom, in speaking of the revival, says:

“ Our altar was crowded with mourners, and many were converted. Some were converted also, at their homes, some in the woods, and in almost every direction, the cries of the distressed were heard. Seventy have been received into the Church, and the work is still going on.”

In the city of Baltimore, during the session of Conference in February, a very interesting work of grace was in progress. From twenty to thirty persons were forward each evening for prayers — fifty united with the Church.

On Wills Creek circuit, Muskingum Conference, Ohio, a great work broke out. James McGaw speaking of this work, says:

“The meeting continued eight days, during which time eighty souls were happily converted to God. Seventy of this number joined Church.”

In the vicinity of Boonsboro, Md., there was a very interesting revival. The ministers were clothed with a power, surely not their own. Bro. G. A. Shuey, in speaking of this work, says:

“A number were brought to yield to the heavenly influences of the Spirit of God. Fifty-seven joined Church during this meeting.”

In Virginia, there were seasons of great grace. Brother D. S. Spessard, in speaking of a camp-meeting held in that State, says:

“God was in the camp day and night, from the commencement to the close of the meeting. We had the pleasure of seeing sinners awakened, mourners converted, backsliders reclaimed, and believers sanctified.”

In Pennsylvania there were many outpourings of the Holy Spirit. In Liverpool, on the banks of the Susquehanna, and in the surrounding country, a gracious work broke out, under the labors of Bro. Wm. Beighel. J. E. Murry speaks of this work, thus:

“The Methodist had preached here for several years, but had forsaken it last spring on account of wickedness, and seeing no prospect of good. Since Bro. Beighel came here, things have changed

We now have a society of thirty respectable members. Thirty individuals also united with the Church at a meeting seven miles below this place. Bro. Beighel says you publish a paper in Circleville; I am anxious to read it."

During this year, three Missionary Societies were formed. One by the members of the Allegheny Conference, one by the Virginia Conference, and a third by the Otterbein Church in Baltimore, Md. The object of the two former, is to extend the work more effectually in the bounds of the Conference districts respectively; that of the latter is to send Missionaries among the Germans in America. These Societies are destined to do much good if faithfully conducted.

Three ministers were called away by death during this year, to wit: C. D. Key, Henry J. Frey and Felix Light. Bro. Crasey D. Key, was a member of the Indiana Conference; died February 19th, in the forty-seventh year of his age. He was said to be useful and highly esteemed. Henry Joseph Frey was a member of the Miami Conference, died May 24th, in the sixty-eighth year of his age — a preacher in the Church nearly thirty years; first in Virginia and then in Ohio. He was very diligent in the service of the Lord.

Felix Light was a member of the Pennsylvania Conference; of the particulars of his labors and death, we have no account, see page 187.

1841. Nine Annual, and one General Conference were held this year.

The Virginia met in Frederick county, Md., February 22d. Bishop Erb presided.

Pennsylvania met in Lancaster county, Penn., March 1st. J. Erb presided. Sixteen preachers received on probation.

Allegheny met in Bellfonte, Pa., March 15th. Bishop Erb Presided. Eight candidates were received into the ministry.

Muskingum met at Weimer's Church, April 20th. Bishop Erb presided. Three new circuits added, viz: Beallville, Coshocton and Bethlehem.

The Minutes of the Sandusky Conference are not at hand.

The Scioto convened at Otterbein Church, Pickaway county, Ohio, May 3d. Bishops Kumler Sen. and Erb, present. Four candidates were received into the ministry.

The Miami Conference met May 25th, at Lewisburg, Ohio. H. Kumler Sen., and H. Kumler Jr., (father and son,) Bishops. Eight ministers received on probation, and two by letter.

Indiana met June 3d, at Bethel Church, Decatur county, Ia. H. Kumler Jr., Bishop. Nine applicants were received into the ministry.

The Minutes of the Wabash Conference for this year, are not at hand.

The General Conference of 1841, convened at Dresbach's Meeting-house, Pickaway county, Ohio, May the 10th. The following delegates were present, and took their seats:

Henry Kumler Sen., Jacob Erb, Bishops.

Pennsylvania Conference — J. Russel, Jacob Roop.

Virginia Conference — J. J. Glossbrenner, W. R. Coursey.

Muskingum Conference — A. Biddle, James McGaw.

Sandusky Conference — H. G. Spayth, G. Hiskey.

Allegheny Conference — Jacob Ritter, G. Miller.

Scioto Conference — Wm. Hastings, John Coons, J. Montgomery, E. Vandemark.

Miami Conference — Henry Kumler, F. Whitcom.

Indiana Conference — Henry Bonebrake, Jos. A. Ball, J. G. Eckels.

Wabash Conference — Josiah Davis, Wm. Davis.

George Bonebrake from Miami Conference, was absent, in consequence of ill health. J. Montgomery and J. Slonaker, were elected Secretaries.

After many preliminaries, and some regular Conference business had been attended to, the subject of a constitution was brought up. Much discussion was had for and against. Finally a vote was taken in favor of constitution; and a committee of nine appointed to draft one, and present it to Conference for action. The committee's report was made, and the proposed constitution carefully read, section by section, and finally adopted by a large majority *

At this Conference, the salary of preachers was raised from one hundred and sixty dollars for a married man, to two hundred dollars and house rent; and

* The constitution will be found on page 198, part first.

that of a single man, to one hundred dollars instead of eighty. With such salaries, it must be apparent to all, that a traveling preacher must remain, all his days, a poor man. Truly, the motive of a lucrative business, will prompt no one to become a traveling preacher in the Brethren Church; but the want of a competent support, has driven many a promising man from the itinerancy. It is but just, however, to remark that the support of traveling preachers is becoming more and more adequate to their wants; and provisions are made to meet extreme cases of large families, or expensive locations in towns and cities; and also for moving the minister from one charge to another. But after all, a traveling preacher, who is exclusively devoted to his work, and has nothing to depend upon but his hire, as a servant of the Church, may expect to go down to the grave a poor man; though thank the Good Being, he may be rich in faith, and the knowledge of our Lord Jesus Christ.

George Dresbach, Jonathan Dresbach and Wm. Leist, were elected Trustees of the Telescope Office. Wm. Hanby was elected Editor for the ensuing four years.

At this Conference, a Parent Missionary Society was formed, for the purpose of extending the gospel on our frontiers and among the heathens in Foreign lands.

It was also resolved to establish a German Printing Office in Baltimore, Md., and accordingly, John Russel, Cornelius Staily and Henry Weighand, were

appointed Trustees — to be governed by the same rules by which the English Press is governed; and that the German Press be under the control of the Pennsylvania Conference, in the interval of General Conferences.

Jacob Erb was appointed Editor and general agent of the German Press.

The German Paper was to bear the title, "*Die Geschaeflige Martha.*" (The Busy Martha.)

Conference next proceeded to the election of four Bishops, which resulted as follows, to wit:

H. KUMLER SEN.,		JOHN COONS,
JACOB ERB,		H. KUMLER JR.

John Russel was appointed to travel as a general agent, to solicit subscribers for the Telescope, the German paper, the Pledge List, and to advance the interests of the Parent Missionary Society.

With regard to the Pledge List, the reader is hereby informed that, during the year 1840, an enterprise was gotten up to relieve the Telescope Office from embarrassments, and also to establish a German paper in the Church. The plan adopted, was to secure five hundred persons who would pay ten dollars each, for the very desirable object. The object was not fully realized, yet very considerable relief from debt was found through this medium; and considerable done towards establishing the German Press.

After a pleasant session of some ten days, the General Conference adjourned, to meet in Circleville, Ohio, the second Monday in May 1845.

There were some interesting revivals during this year, though not as great as some previous years. In the Virginia Conference, there were some interesting seasons. In the Scioto Conference, Ohio, there were some revivals also. On Pickaway circuit, under the labors of W. K. McCabe and P. Brock, there was a good work. At two appointments, nearly one hundred souls were converted and added to the Church. In the city of Cincinnati also, there was an interesting revival.

Christian Strickler, minister of the Pennsylvania Conference, died July 20th, in the 36th year of his age.

CHAPTER VIII.

FROM JANUARY 1842, TO JANUARY 1844.

Conferences of 1842 — Revivals — Twelve ministers died — Conferences of 1843 — Miller excitement — Two ministers died.

During this year, (1842,) there were, as usual, nine Annual Conferences held.

The first was the Pennsylvania, which met in Dauphin county, January 24th. J. Erb presided, assisted by J. Fohl. Nine applicants were received on probation.

Allegheny convened March the 7th. No Bishop being present, George Miller was elected Bishop pro tem; J. Ritter to assist. Two applicants were received on probation.

Muskingum met at Mt. Carmel Church, Tuscarawas county, Ohio, March the 14th. No Bishop present. A. Biddle and S. Long, elected chairmen. Seven candidates received into the ministry. Three new circuits were added, to wit: Middletown, Berlin and Nimishillin.

Virginia convened in Augusta county, Va., April the 11th. Bishop Erb presided, assisted by J. J. Glossbrenner. Two candidates received. The death of George Geeting was entered on the Journal.

Sandusky met in Lucas county, Ohio, April 11th. H. Kumler Jr., Bishop, J. Baulus and H. G. Spayth

chairmen. Three candidates received into the ministry. This Conference constituted a Home Missionary Society, for the purpose of extending the gospel more effectually within its own bounds. A constitution was adopted, and officers appointed.

Scioto met at Winchester, Ohio, May 2d. Bishops J. Coons and H. Kumler, Jr., were present. Nine persons were set apart to the ministry, by the imposition of hands. Two new circuits were added, viz: Hillsborough and Chester.

Miami met at Liberty, Montgomery county, Ohio, May 17th. H. Kumler Sen., and H. Kumler Jr., Bishops, were present. D. Kumler and A. S. Decker were elected Presiding Elders.

Indiana met in Andersonsville, on the 25th day of May. H. Kumler Jr., Bishop, presided, assisted by J. A. Ball. W. Steward and H. Bonebrake were elected Presiding Elders.

Wabash met at Jefferson, Ia., June 3d. Bishop Kumler Jr., present. A. W. Hedges and J. Villers were ordained. Wm. Davis, J. Fetterhoff, Wm. Brown and Josiah Davis, were elected Presiding Elders.

This Conference is becoming quite too large—embracing in its territory, Northern Indiana, all of Illinois, a work in Iowa and also a Mission in Wisconsin. Seven years ago, it held its first session, with only twelve members belonging, and six charges. This year, fifty members are reported—twenty circuits and missions, and thirteen applicants receiv-

ed. Surely, God is doing much for the Brethren in the West.

Many very interesting revivals took place during this year. In Germantown, Ohio, many precious souls were brought to the Saviour. Eighty united with the Church.

Jesse Bright of Brush Creek circuit, writes:

“Nine classes have been formed within the last year, and two hundred and twenty have joined Church.”

In the town of Etna, Ohio, sixty united in Church fellowship. Bro. T. P. Jones says, that within the compass of forty-five miles on the Miami Valley, within the last four months, upwards of three hundred have been added to the Church, most of whom gave evidence of sound conversion.

Brother C. W. Witt, in speaking of a great work in Abington, Indiana, says:

“For deep humility, for heart-rending soul-converting and reviving power, for fervent praying and sound gospel, heart-felt, pointed preaching, I never saw an equal. Over sixty have joined, and twenty have been baptized by immersion. Brother T. P. Jones of Cincinnati, was the principal instrument in this meeting.”

Twelve of our ministers were called from the walls during this year.

The first in order of time, was George A. Geeting.* He departed this life in great peace, in Washington

* This was a son of George A. Guething, or Geeting, who was contemporary with Otterbein, and died in 1812, see page 129.

county, Md., on the 5th day of February ; aged 61 years. Father Geeting entered the ministry when twenty-six years old, and continued faithful until called home.

David Fleck of the Allegheny Conference, died ; of the particulars of his death, we have no account.

Next was Christian Knegy, of the Muskingum Conference, died while on a visit to his friends in Western Ohio. An aged veteran of the cross, loved and esteemed by all who knew him. His meek and venerable appearance, spoke favorably upon the minds of all who beheld him. The precise day of his death is not given.

Also, Felix Boicourt of the Indiana, and A. Sparks of the Wabash Conference, died during this year.

John Crider of the Pennsylvania Conference, departed this life, June 17th, in the seventy-seventh year of his age. He embraced religion forty years previous to his death ; and stood as a minister thirty-five years.

Brother Stephen Lillibridge of the Sandusky Conference, a young, pious and very useful minister, was in the morning of life, called away. But few young men promise fairer than he did ; but the Lord in his wisdom, took him.

Next, we find the death of John Huffer of the Virginia Conference, recorded. He died in the seventy-second year of his age. He entered the ministry twenty-seven years previous to his death, and

was said to be a faithful servant of the Lord. The precise day of his death is not given.

John Sands of the Muskingum Conference, departed this life August 27th, in the 29th year of his age. Had traveled two years, and was a faithful youth.

Peter Bonebrake departed this life, September 16th, in the forty-eighth year of his age. He was a member of the Miami Conference.

Henry Metzger of the Allegheny Conference, departed this life December 10th. Adam Noon also died February 26th, in peace.

This year, 1842, has been one of great mortality among the preachers of the Brethren Church. Twelve have been called away; some in the morning of life, and others far advanced in years. We now enter upon the year 1843.

The Virginia Conference met at Rohrersville, February 14th. Bishop Erb presided, J. J. Glossbrenner chairman.

Pennsylvania met in Fetterhoff's Chapel, Franklin county, Pa. J. Erb presided, assisted by Samuel Hoover.

Allegheny convened at Liverpool, Pa., March 3d. Bishop Erb presided, assisted by J. R. Sitman.

Muskingum met in New Rumley, Harrison county Ohio, March 10th. Bishop J. Coons presided, assisted by A Biddle.

Scioto convened in Ross county, Ohio, April 3d. Bishop Coons presided, assisted by E. Vandemark.

Miami met in Germantown, Ohio, April 15th.

Brs. Kumler senior and junior, Bishops, presided.

Sandusky met April 28th. Bishop Kumler Jr., presided, Jacob Baulus assistant. Fifteen applicants were received into the ministry at this Conference.

Wabash Conference met in Millford, Warren county, Indiana, May 12th. Bishop Kumler Jr., presided, F. Kenoyer chairman.

In the minutes of this Conference, we find the following statement:

“There has been a net increase of members in this Conference district, during the last year, of *Two thousand one hundred and forty-four*.

This Conference also passed a resolution, that Bishop Kumler should go to Iowa next spring, and hold a conventional meeting with the Missionaries in that new country.

Indiana met in Decatur county, Ia., May 26th. H. Kumler Jr., presided, H. Bonebrake assistant.

During this year, there was a great excitement in the nation, known as “*The Miller excitement*.”

An old gentleman, familiarly known as “Father Miller,” had for a year or two past, been publishing that the world would come to an end, most positively in 1843. The 23d day of May, was the day appointed, when the second coming of the Saviour was to take place. Hundreds and thousands were led away honestly, by this delusion — neglecting their daily business — distributing all they possessed, whether in money or property, to supply the wants of the poor; and pay for the printing and distribu-

ting of publications on that subject. Prior to the day appointed, hundreds of the citizens of Philadelphia and in some other places, tented out upon the commons and in the groves, to witness the coming of Christ. The auspicious morning rolled round, when the tried saints were to put on immortal bodies ; but lo, the sun arose and set as usual, and the hopes of many were very sadly disappointed. As might well be expected, some of the members of the Brethren Church became Millerites.

There has been a considerable amount of revival influence manifested during this year ; yet perhaps not so great as last. At a camp-meeting in Virginia, there were some reviving times. J. B. Houck makes the following remarks:

“The Lord has visited our camp-meetings. At the Rockingham camp-meeting,” he says, “upwards of fifty were converted, and thirty-six joined Church.” He adds, “the reason why we do not increase more rapidly here, is, there are many who claim the service of the children of Ham, and we have a law that will not admit such in our Church. We truly admire that law, and believe it will preserve the piety of the Church. May God keep us free from oppression and injustice.”

Brother J. Ritter, in speaking of a camp-meeting in Pennsylvania, says:

“The converted and reclaimed, amounted to about sixty. In various portions of the general work, Christ was honored in the conversion of many precious souls.”

Since the establishment of Missionary Societies in the different Annual Conferences, the work has been much enlarged. New societies were formed, and new circuits added every year.

The missionaries are penetrating into dark and unoccupied portions of the country, where the name of United Brethren was never heard of before. God is giving the Church favor in the sight of the people.

Two of our aged ministers died this year, to wit:

George Patterson departed this life, August 22d, 1843, in the 68th year of his age — was said to be a zealous and very faithful minister.

Jacob Winter, departed this life, October the 12th, 1843, in the full triumphs of living faith, in the 64th year of his age. He was born in Washington county, Pa., September 16th, 1780, embraced religion in 1801, and received license to preach in 1808 — was a minister in the Church thirty-five years. Father Winter was a pious and useful man, and much beloved by his brethren.

A great contrast is presented in the mortality of our preachers, comparing this year with the last. Last year, some twelve or thirteen were removed by death — a number of whom were in the prime of life, and had but just entered the ministry. This year God has been very favorable unto Zion in this respect; two only having died.

CHAPTER IX.

FROM JANUARY 1844, TO MAY 1845.

Conferences of 1844—The work in Iowa — Death of Neiding, Sutton Flickinger, Bash and Bowser — Conferences of 1845 — Death of Jesse Wilson.

This year, we shall only have space to give a mere sketch of the different Annual Conferences, as we did last. To go beyond this, as a general thing, would swell the work beyond our prescribed limits. Next year, we shall give a more general detail, with the net increase for the five preceding years.

Nine Annual Conferences were held in 1844.

The first in order of time, was the Virginia, which met at Churchville, Augusta county, Va., February 6th. Bishop Erb presided, assisted by W. R. Coursey. Five applicants received on probation. J. B. Houck and J. Markwood were elected Presiding Elders.

Pennsylvania met in Shoop's Church, Cumberland county, Pa., February 21st. J. Erb presided, assisted by J. Russel. Conference records the death of two ministers, John Neiding and James Sutton. Henry Staub, Peter Bitzel and J. A. Sand, were ordained. Ten received on probation C. Light and John Russel, were elected Presiding Elders.

Allegheny met in Mt. Pleasant, Pa., March 4th. Bishop Coons presided, assisted by Harmonious Ow. Six applicants received on probation. J. J. Huber, J. Crumling and John Sypher, were ordained.

Indiana met in Franklin county, Indiana, March 7th. Bishops Kumler Sen., and Junior, presided. Nine received on probation, and seven were ordained. J. McCallen, W. Steward and D. Stover, were elected Presiding Elders.

Muskingum met in Rochester, Stark county, Ohio, March 21st. Bishop Coons presided, James McGaw chairman. Nine received on probation, and five were ordained.

Wabash met at New Salem, Montgomery county, Ia., March 21st. Bishop Kumler Jr., presided, F. Kenoyer chairman. Ten received on probation, and seven ordained.

Scioto met in Etna, Ohio, March 29th. Bishop Coons presided, assisted by E. Vandemark. Nine were received on probation, and five ordained. The death of Jacob Alspach and Jacob Winter, were entered on the minutes.

Sandusky met in Sandusky county, Ohio, April 4th. Bishop Kumler Jr., presided, J. Baulus and H. G. Spayth, chairmen. Four received on probation, and five were ordained.

Miami convened in Lewisburg, Ohio, April 18th. H. Kumler Sen., J. Coons and H. Kumler Jr., were all present. Nine were received on probation. The death of C. Shearer and Jacob Flickinger, were entered on the journal.

Iowa, branch of Wabash, met in Columbus City, Iowa, May 20th. Bishop Kumler Jr., presided. M. Garrison, D. C. Barrows and I. B. Ryan, were received on probation.

The great distance that the brethren in Iowa, were from the usual place of meeting of the Wabash Conference, to which they regularly belonged, made it really necessary that they should have a meeting among themselves, west of the Mississippi. Indeed the year previous, they held a counsel among themselves, and located several missions, and by mutual consent, supplied them with laborers. Many brethren from the Eastern States, had moved west, and settled in various portions of the Territory. Their calls were incessant for the gospel to be sent among them. At this Conference, there were three general missionary fields of labor, as follows:

The southern mission was located between the Desmoine and Skunk Rivers. The next upon the north, was located between Skunk and Iowa Rivers; and the northern mission was located north of the Iowa River, and extended some sixty miles up the Mississippi, and back into the interior, from forty to fifty miles. Christian Troup and John Everhart, were to superintend the work. At this time, there were seven regular preachers reported as belonging to this convention. They were all present, names as follows:

J. Everhart,		C. Troup,		A. A. Seller,
J. Denham,		J. Burns,		F. R. S. Byrd,
D. Shafer.				

G. S. Clingan received by transfer, and three applicants received as above specified.

About three hundred members were found scattered through the Territory.

J. Neiding of Dauphin county, Pa., departed this life, January 11th, 1844, in the seventy-ninth year of his age.

Father Neiding was a preacher of the gospel in the Brethren Church, for fifty-three years. He was raised and educated in accordance with the strict morality of the *Mennonite Society* of which he became a member in early life; and distinguished himself by talent and strict observance to the religion he professed. He was, soon after his connection with the Mennonite Society, elected by lot, to the office of preacher. Shortly after, he was made to feel the necessity of a change of heart, and he rested not, until he found peace. This state of things soon drove him from his old home. He attended, and united with the Brethren, at the second Conference held by Otterbein and others, in York county Pa., 1791. His name still stands in the discipline, as a member of that Conference. *

Father James Sutton of the Pennsylvania Conference, died during this year, though the precise day is not given. He was said to be a pious and devoted christian.

Jacob Flickinger departed this life, March 29th, in the sixty-third year of his age. He embraced relig-

* For a more detailed account, see page 75, first part.

ion at the age of thirty-two, and shortly after, received license to preach. Was united in marriage with Hannah Kumler, eldest daughter of H. Kumler Sen. This relation continued for thirty years. His labors were in the German language. The Lord had blessed father Flickinger with much of this world's goods, and he proved himself to be a faithful steward. His last dying request to one of his sons was, that his children "*be sure and be good to the poor.*"

John Bash Sen., of the Muskingum Conference, departed this life, July 23d, in the fifty-fifth year of his age. Thirty years a member, and sixteen years a preacher in the Brethren Church.

John Bowser, died August 5th; aged fifty-seven years — died on his birth-day. He stood as a minister in the Church for twenty-two years.

Prior to his death, he made provisions in his will, for the continuation of the same liberality in the support of the gospel which he manifested in life; and gave special direction to his children, to remember the poor. Father Bowser's greatness consisted mainly, in his goodness.

The thread of our history brings us down to the commencement of the year 1845.

One General, and nine Annual Conferences were held in the spring of this year.

The time of meeting of five of the Conferences, was changed from Spring to Fall — consequently there were five more sessions held in the Fall of this same year.

The Virginia convened at Jerusalem Church, Middletown Valley, Md., February 3d. Bishops Erb and Kumler, Jr., were present. Thirty-seven preachers reported, and eight circuits. J. Markwood and W. R. Coursey, were elected Presiding Elders.

Pennsylvania met in Highspire, Dauphin county, February 12th. Bishops Erb and Kumler presided. Eighty-three ministers reported — twenty-one charges. The death of John Dayhoff was entered upon the journal. J. Russel, C. Pefley and John Light, were elected Presiding Elders.

Allegheny met in Shellsburg, Bedford county, Pa., February 20th. Bishops Kumler Jr., and Erb presided. Forty-seven members of Conference reported — fifteen charges. James Gibson member of this Conference, died during the year. J. L. Baker and J. Wallace, were elected Presiding Elders.

Muskingum met in Salesville, Guernsey county, Ohio, March 13th. Bishop Coons presided, assisted by A. Biddle. Sixty-two preachers reported — twenty-three charges, consisting of circuits, stations and missions. Seven were received on probation.

Indiana met in Georgetown, Floyd county, Ia. March 13th. Bishop Kumler Jr., presided, assisted by Wm. Steward. Sixty-seven members reported — nineteen charges, and nine applicants received into the ministry. D. Stover and L. S. Chittenden were elected Presiding Elders.

Miami met in Warren county, Ohio, March 26th. Henry Kumler Sen., and Henry Kumler Jr., Bish-

ops, presided, J. Hoffman assisting. Eighty-two ministers reported — twenty-two charges.

Scioto met in Highland county, April 3d. Bishop Coons presided. Sixty-seven members reported — twenty charges, including circuits, stations and missions. Three were received on probation. Conference recorded the death of Jesse Wilson, who departed this life the 30th of January last, with strong faith in the Saviour of the world. J. Montgomery, D. Edwards and M. Ambrose, were elected Presiding Elders.

Wabash met at Concord, Tippecanoe county, Ia., April 11th. Bishop Kumler Sen., presided, assisted by J. Slonecker. Seventy-five members reported — thirty-three charges — eleven applicants received on probation.

This Conference resolved to hold its next session in the fall — say in six months from its present sitting.

Sandusky met at Monclovia, Lucas county, Ohio, April 28th. There was no bishop in attendance; H. G. Spayth was elected Bishop pro tem, and George Hiskey to assist. Sixty-one preachers reported — thirteen charges. S. Long and Jeremiah Brown, were elected Presiding Elders.

Ten years ago, there were twenty-five preachers and five circuits belonging to the last named Conference. At the above named session, there were sixty-one preachers and thirteen charges. More than doubled in ten years

RECAPITULATION OF NUMBERS.

Conferences.	Preachers.	Circuits.
Pennsylvania,	83	21
Virginia,	37	8
Allegheny,	47	15
Muskingum,	62	23
Sandusky,	61	13
Scioto,	67	20
Miami,	82	22
Indiana,	67	19
Wabash,	75	33
	—	—
Total for 1845,	581	180
Total for 1840,	387	90
	—	—
Increase in 5 years,	194	90

Here we have an increase of fifty per cent, in five years, in the ministry, and one hundred per cent in the circuits.

CHAPTER X.

FROM MAY 1845, TO JANUARY 1846.

General Conference of 1845 — Four Conferences set off — Conferences of 1845 — Revivals — Holiness.

We commence this chapter with the proceedings of the ninth General Conference of the United Brethren Church, which convened in Circleville, May 10th, 1845. H. Kumler Sen., J. Coons and H. Kumler Jr., Bishops, were the presiding officers.

The names of delegates were called, and enrolled as follows, viz:

**Pennsylvania Conference* — J. Russel.

Virginia Conference — J. J. Glossbrenner, J. Markwood, J. Bechtel.

Allegheny Conference — J. R. Sitman, Jacob Ritter, J. Rider.

Muskingum Conference — A. Biddle, James McGaw, W. W. Simpkins.

Scioto Conference — E. Vandemark, J. Montgomery, M. Ambrose.

Sandusky Conference — H. G. Spayth, G. Hiskey, J. Brown.

Miami Conference — G. Bonebrake, J. Crider, F. Whitcom.

* Simon Dresbach and J. S. Kessler, were absent.

Indiana Conference — Henry Bonebrake, Jos. A. Ball, — one absent.

Wabash Conference — J. Hoobler, Josiah Davis, J. Denham.

H. G. Spayth and J. Montgomery, were elected Secretaries ; and Conference proceeded to business.

A petition from Indiana Conference, was presented to the General Conference, remonstrating against any change being made in the discipline on the doctrine of *depravity*. The reader is hereby informed, that for the last year, there had been quite a controversy through the columns of the Telescope, upon the subject of depravity. There were a portion of the ministers and members of the Church, who held to a partial depravity only — that man had still left within himself, a portion of ability to help himself — to do good ; that children were not depraved — they were holy : while a large majority held, that man had no ability of his own to do good, at all ; that the preparation of the heart and the answer of the tongue, were from God ; that man left to himself, would in every instance, and under all circumstances, walk in paths of rebellion against his Maker ; that having lost the divine image, the feelings and inclinations of his heart, were bent on evil, and that continually. At this General Conference, a test question was gotten up for the purpose of settling the controversy. It was accordingly moved, that the term "*depravity*," on the 19th page of discipline, be stricken out. This brought the subject pretty fairly before Conference ; and after some

considerable debate, the *yeas* and *nays* were called, which resulted as follows:

YEAS, 6, NAYS 26.

This of course, settled the question fully in favor of man's utter helplessness within himself; so far as the Church is concerned.

The Telescope Office was reported as being in a prosperous condition, with a subscription list of a little above three thousand, and net proceeds from the last year, of twelve hundred dollars.

The business of the Telescope Office was next considered, and upon mature deliberation, it was thought that the interest of the Church, called for a weekly issue, instead of a semi-monthly; consequently, it was ordered that the paper be changed to a weekly issue.

The Conference re-appointed J. Dresbach, G. Dresbach and Wm. Leist, Trustees of the Telescope Office, for the next four years. D. Edwards was elected Editor.

At this Conference, H. G. Spayth was appointed to write a history of the rise and progress of the United Brethren Church.

Conference next went into an election of Bishops to serve the ensuing four years. Whereupon, JOHN RUSSEL, J. J. GLOSSBRENNER and WM. HANBY, were duly elected. Officers were appointed for the "Foreign and Frontier Missionary Society," as follows:

J. RUSSEL, President.

J. J. GLOSSBRENNER, WM. HANBY, Vice Presidents.

J. MONTGOMERY, Secretary.

J. DRESBACH, Treasurer.

GEO. DRESBACH, WM. LEIST, E. VANDEMARK, Managers.

The next General Conference was to be held in Germantown, Montgomery county, Ohio, to convene the ^{on} second Monday in May, 1849; after a vote of thanks to the citizens of Circleville, the session was closed.

East Pennsylvania, Illinois, St. Joseph and Iowa Annual Conferences, were set off, and a provision made for Indiana to be divided, if the members thought best, at their next meeting. The Iowa, Illinois, Wabash, St. Joseph and the Scioto all met in the fall of this same year. This measure (of a fall session,) was adopted on account of the great inconvenience of traveling in the West in the spring of the year. The muddy roads and high waters, were very often great hindrances to a western traveler.

Accordingly, the Iowa Conference held its first regular session at Wm. Thompson's, Louisa county, Iowa Territory, August 14th, 1845. Bishop Russel presided. There were present at the organization,

Christian Troup,
F. R. S. Byrd,
George S. Clingan,
I. B. Ryan.

A. A. Zeller,
Jacob Miller,
D. C. Barrows,

MEMBERS ABSENT.

J. Everhart,
D. Shafer,

John Burns,
Moses Garrison.

The work was divided into two Presiding Elder districts, and nine missions.

Illinois Conference held its first session at Lexington, McLean county, Ill., August 28th. Bishop Russel presided, assisted by J. Denham. Eleven members present at the organization — eight were received on probation. This Conference was divided into three Elder districts, and fifteen circuits and missions.

Wabash Conference met in Vermillion county, Ia., September 5th. Bishop Russel presided, J. Davis chairman. Fifty ministers were still reported as belonging to this Conference; and twelve charges, consisting of circuits and missions. J. Hoobler and J. P. Shuey, were elected Presiding Elders.

St. Joseph Conference held its first session in North Manchester, Ia., September the 18th. On account of Bishop Russel's illness, he was not able to get to this Conference; consequently, J. M. Hershey was elected Bishop pro tem, and E. H. Lamb to assist. There were nineteen preachers belonging to this Conference at its organization. Two Elder districts, and twelve circuits and missions.

This Conference at its first session, organized a "Home Missionary Society," — adopted a constitution, and appeared to be determined to labor faithfully to cultivate Immanuel's land.

The reader will bear in mind, that the Iowa, Illinois and St. Joseph Conferences, were all set off from the Wabash Conference at the General Conference in May last. Ten years ago, the Wabash

Conference held its first session. Thirteen preachers belonged at that time, and six circuits were under its care. Now the four together, which have all grown out of the one in ten years, number ninety-nine preachers, and forty-eight charges. Surely God is with us in mercy and great goodness.

Scioto Conference met at Otterbein Chapel, Perry county, Ohio, October 9th. J. Russel and Wm. Hanby presided. It being only six months since this Conference held its last session, there was no very important business transacted. Lewis Davis and J. Montgomery were elected Presiding Elders. There has been no deaths in the ministry in any of the five Conferences held this fall — there being a great amount of sickness in the West, notwithstanding.

This year was replete with revivals of religion in almost every portion of the Church. With this year too, may be dated a very interesting reformation in the Church. Many prominent members and ministers, had felt for years, the necessity of higher attainments in a divine life. They longed for a perfect deliverance from the carnal mind — a perfect victory through the merits of Christ, over a naturally selfish and corrupt heart. True, all prayed for the perfection of their natures, to be cleansed from all unrighteousness ; but while they thus prayed, they did not have definite faith to believe, that God was just as ready to give them the great blessing *now*, as at any future period. They prayed to be sanctified — but that work was to be performed

gradually — perhaps just before death, God would come and complete the work. But few really enjoyed a glorious fullness, in an entire consecration to the will of God. We repeat it, there were but few who professed a full, a present and a perfect victory over sin and self. Surely, if it is our privilege to pray for victory over any one besetting sin, and expect success, it is equally our privilege to pray for victory over every sin, and expect a satisfactory answer. If the work is to be accomplished by works, then may we well work on ; but if it is by faith in the merits of Christ, these merits are as available to day, as at any future period ; and as faith is made the condition, why not as well exercise faith now, as at any future time ? But while we thus speak, it is but just to say, that the doctrine of holiness may be traced back to the early fathers in the Church. We will give one or two quotations from Father Newcomer's journal:

“So I went on alternately, sometimes happy, at other times not so ; at times full of spirit and courage, at other times disheartened ; but whenever I had a longing desire to find Jesus precious to my soul, he would manifest himself to me, by blessing me ; then I was ready to do and suffer for Jesus' sake all things. * * * In this manner I went on for some time, believing it to be the will of God concerning me, to enter the Kingdom of Heaven through severe trials and manifold tribulations ; however, my opinion was soon changed on this point, for reading, ‘The kingdom of God is not meat or drink,

but righteousness, peace and joy in the Holy Ghost.' I concluded with the poet:

“ Why should the children of a King,
Go mourning all their days?”

So I determined by grace divine, to obtain that perfect love which casteth out fear; and is able to rejoice in tribulation, and say, ‘ Although thou slay me, yet will I praise thee.’ ” — Journal, p. 12.

“ This morning my poor soul is drawn out in prayer to God, for sanctifying power. O ! Lord, impart into my soul, thy nature and thy perfect love.” — page 232.

From these two passages, it is very evident that Father Newcomer, his well known piety notwithstanding, longed and prayed for a deeper — more thorough and glorious work of grace in his heart. He reached forward with anxious faith for the prize of perfect love. He desired to be enabled to rejoice *always*, and in every thing to give thanks:

At the close of 1844, and during the year 1845, many of our people professed to have obtained this glorious rest — this freedom from selfish and anxious cares; and to be able to feast as bountifully at a table spread with bitter herbs, as though it was spread with the dainties of earth.

The author cannot close this chapter, without entering his own testimony, experimentally, to the truth of the above position. For some fourteen years of the early part of his christian experience, his path was rough and very thorny. Some times

up, and sometimes down ; sometimes miserable, and sometimes very happy ; sometimes very willing to preach and suffer all the will of God, and sometimes very unwilling to do either ; sometimes felt as though he could preach pretty well, and at other times so discouraged in view of his feeble efforts, that he would be tempted never to try to preach again. In the fall of 1844, after about three months hard struggling with head and heart, (being hitherto a disbeliever in the doctrine of sanctification,) he by simple, naked, living, child-like faith, consecrated his *all* to God. Since that time, he has enjoyed a constant peace, a sea of glory unknown before. May all who love the Lord Jesus, enter into this *rest* : Amen.

CHAPTER XI.

FROM JANUARY 1846, TO JANUARY 1847.

Conferences of 1846 — Otterbein University — The German Telescope — Great Church trial in Baltimore — An anecdote concerning J. Russel.

Twelve Annual Conferences were held during this year, 1846. A mere sketch of their sittings, may suffice for this chapter, as some other things will demand our attention.

Virginia met in Shenandoah county, Va., February 6th. Bishop Glossbrenner presided. Two missions received, *Westminster* and *Lewis*.

Pennsylvania met at Springville, Pa., February 20th. Bishops Glossbrenner and Russel presided. This Conference met in its original form, but separated before the preachers were stationed in accordance with the act of last General Conference. The two Conferences will hereafter be known, as Pennsylvania and East Pennsylvania Conference. The East Pennsylvania Conference had nine charges, with C. Pefley and C. Light Presiding Elders. The Pennsylvania Conference had thirteen charges, and J. Russel Presiding Elder.

Three ministers of this Conference departed this life since last session — John Light, John Wenger and J. Snider.

Indiana met in Bartholomew county, Ia., February 30th. Wm. Hanby presided, J. A. Ball to assist. This Conference in accordance with a provision of the General Conference, divided itself into two portions North and South. The Southern portion to retain the name of Indiana, and the Northern portion to be called the White River Conference. D. Stover and W. W. Richardson were Presiding Elders of the North, and L. S. Chittenden of the South.

Allegheny met in Mifflin county, Pa., March 2d. Bishop Glossbrenner presided, J. R. Sitman chairman. Peter Swarts, a member of this Conference, died this year.

Miami met March 5th. Wm. Hanby presided, assisted by fathers Kumler and Hoffman. I. V. D. Robertson died during the past Conference year.

Sandusky met near Melmore, Ohio, March 13th. Wm. Hanby presided, assisted by S. Long. This Conference reports for the first time, two thousand six hundred and twelve members belonging to the Church. S. F. Hadley died during the past year.

Muskingum met at the Crooked Run Meeting-house, on Monday, March 23d. Wm. Hanby presided, assisted by A. Biddle. Two members of this Conference died. S. C. Briggs departed this life December 21st, 1845; aged sixty-two years—was a professor of religion forty-two years, the greater part of which time was spent in the ministry. The same week he left for the land of glory, he preached

five sermons. Joseph Matheny died: aged forty six years.

Iowa met at Columbus City, Iowa Territory, August 31st. Bishop Glossbrenner presided, J. Everhart assisted.

Illinois met at Spring Grove, Green county, Wisconsin Territory, September 14th. Bishop Glossbrenner presided, J. Denham assisted.

Wabash met in Vigo county, Ia., September 28th. Bishop Glossbrenner presided, J. Hoobler chairman. David Fawcett and Alexander Long, departed this life during the past Conference year.

St, Joseph met in Kosciusko county, Ia., October 12th. Bishop Glossbrenner presided, F. Whitcom assisted.

Scioto met at Bethlehem Church, Pickaway county, Ohio, October 26th. Bishop Glossbrenner presided, E. Vandemark assistant chairman.

For many years, the Church had deeply felt the necessity of having schools of good and religious character established, to which the youth might go and receive a thorough education, blended with moral and religious training, under the influence and in accordance with the doctrines and usages of the Brethren Church. The want of some such places, had caused many of our young people, to seek an education without the pales of the Church; and under such circumstances as rendered the education thus obtained, a curse rather than a blessing; for be it known, that education like the influences of the blessed gospel itself, will prove a blessing or a curse.

While it is a source of great good, it may be the instrument of great harm. This want had been deplored by many — brethren had talked and written on the subject — Conferences had passed resolutions favorable, and a large portion of the Church was very desirous to see some efficient action.

At the last session of the Scioto Annual Conference, a delegation from the M. E. Church at Westerville, Ohio, attended, and proposed to sell to the United Brethren, "The Blendon Young Men's Seminary," located in the above named village. A committee was appointed to consider the propositions made, and report to Conference. Said committee reported favorably, and advised the appointment of three Trustees, clothed with authority to purchase the establishment. The buildings consisted of one three story brick building, 28 by 66 feet, the two lower stories finished; the other a two story frame, well finished, 26 by 44 feet, with a bell — the whole standing on a beautiful square of eight acres of rich soil, together with a library of three hundred volumes, &c., all of which was offered upon very reasonable terms. The Conference appointed Wm. Hanby, Jonathan Dresbach and Lewis Davis, Trustees for the purchase of said property, and at the same time, respectfully solicited the co-operation of Muskingum and Sandusky Annual Conferences, in the purchase and supporting of said institution.

We will here anticipate the chronological order of our history, and trace this school beyond the present period.

In November following, the Trustees appointed, closed a bargain with the Trustees of "the Blendon Young Men's Seminary," by taking a bond and giving obligations for the payment thereof. On the 25th of April, 1847, the Trustees met, and made the first payment on the property, and made arrangements to commence school in the fall. The name was changed to "Otterbein University." September the 1st, the first session of the Otterbein University commenced with eight or nine students only. W. R. Griffith Principal, Lewis Davis Resident and General Agent. The school has been in progress up to the present time, 1851. Some years it quit expenses, and others it fell short considerably. At the present time, its prospects are more flattering than at any previous period. We should have remarked, that the Sandusky and the Muskingum Conferences, have both united, and are in connection with the Scioto Conference, the joint owners of the school. We shall now return to the regular order of our history as to time.

A GERMAN PAPER. — On the first day of October, 1846, a German Paper was issued at the Telescope Office, Circleville, Ohio, bearing the title, "German Telescope," a semi-monthly publication, at \$1 per annum. N. Altman Editor.

It is proper to remark here, that this was not the first effort made by the Church, to publish a paper in the German language.

In the spring of 1840, J. Russel, resident for the time being, of the city of Baltimore, encouraged by

many of his friends, issued a semi-monthly sheet, with the title of "Busy Martha," the first number bearing date of March 7th, 1840. For some cause unknown to the author, its publication was suspended May 20th, 1841. The General Conference of this same month and year, resolved to establish a German paper in the city of Baltimore, Md., and accordingly appointed J. Russel, Cornelius Staily and H. Weighand, Trustees, and Jacob Erb Editor. By this arrangement, a transfer of the Martha was made to the Church. Its publication was again renewed, under, what was then supposed to be, favorable auspices ; the first number of second volume, bearing date of July 1st, 1841. This effort was also short-lived — the paper being discontinued again, on the 22d of June, 1842. Its Editor making the following declaration as to the causes of its discontinuance. He writes as follows :

" With pain, I am compelled to notify the readers of the Busy Martha, that I have no prospects which would justify me in continuing its further publication in this place ; for it appears to me, as if almost everything that could be a hindrance, has been raised to prevent the publication of a third volume of the Busy Martha.

1st. It appears to me, that the Trustees who were elected by General Conference, care nothing about the matter.

2d. The printer is not disposed to print the Martha any longer.

3d. A considerable number of subscribers have

not paid for the second volume, which in justice, should have been done," &c. Hence the enterprise was abandoned for a time, though not without much dissatisfaction upon the part of the German members of the Church; for many of them, as well as English, had contributed liberally towards the concern, and now that it should die so soon, was a matter of regret.

The next effort that was made in this enterprise, was to get the concern moved to Circleville, and start a paper there. Various pledges were given by the different Conferences, as to the number of subscribers that would be raised, if the Trustees of the Religious Telescope would take hold of the matter. The Trustees on their part, were unwilling to start the paper again, short of one thousand subscribers. Finally, as has been intimated already, "The German Telescope made its appearance on the first day of October, of this year, (1846,) with about six hundred subscribers, edited by N. Altman."

Here we will anticipate the regular order of our history, and notice some further particulars connected with the German Telescope, which will present a concise view of it to the reader, from its rise to the present time. In May 1847, David Strickler from Eastern Pennsylvania, took charge of the Editorial department, and continued in that relation to the present time, 1851. At the General Conference of 1849, in accordance with the wishes of some of the Eastern friends, its name was again changed to that of "Busy Martha," and provisions made for

its removal to Pennsylvania, provided the Conferences of that State desired such removal. Such desires, however, have not as yet been intimated, consequently its publication is still continued at Circleville, and its patronage far indeed beneath what it really should be. Perhaps at the present time, there are nearly eight hundred subscribers. We have thus sketched out the whole matter connected with the German paper, that the reader might take a general view at once.

With this year closed the earthly pilgrimage of Francis Whitcom. T. J. Babcoke writes as follows concerning his death, under date of December 26th, 1846: —

“ *Brother F. Whitcom is dead!* He reached home after nearly a month’s journey, and took his room, and left it no more until his death, which occurred on the 16th day of the present month. I saw him a few days before his death. He said, ‘*all is well.*’ He now lies in a grave-yard within one mile and a half of Elkhart village, Elkhart county, Indiana.”

We must now bring up another subject connected with the history of Brethrenism in the year 1846, before we close this chapter. It is the great Church trial in Baltimore, Md.

That the reader may understand the nature and extent of this trial, it may be proper to remark as is intimated elsewhere, that Wm. Otterbein took charge of an independent congregation in the city of Baltimore, about the year 1774, and continued as the regular preacher thereof, until his death; and

since his death, said congregation has been regularly supplied with preachers from the Brethren Church; though said congregation's corporate name, is "German Evangelical Reformed Church," differing from the German Reformed Church, by the term "Evangelical."

In February 1840, a petition was filed in the Baltimore county court, in the name of J. J. Meyer, Jacob Bier and Luther Ratcliffe, setting forth what they declared under oath, to be true, to the best of their knowledge, that the Church above alluded to, was, and of right ought to be, a regular German R. Church — that Wm. Otterbein was a member of said Church, in regular standing, until his death. That since the death of Otterbein, there had been an usurped dominion exercised over said congregation, by the "so styled Conference of the 'United Brethren in Christ.'"

The petitioners therefore pray that the court by a due course of law, cause a regular election of a pastor, to be held by said congregation — that such pastor shall be chosen "as the pastor of the German Evangelical Reformed Church, and subject to the government of the German Reformed Church." The petitioners further shew, "That the persons who claim to be Elders and Trustees of the congregation, are Lewis Wise, George Kraft, J. Messersmith and G. Sickel, Elders; and, G. Rosgaw, E. Wigand, C. Kile and F. Kraft, Trustees, and that the said John Russel is minister thereof; to all of whom your petitioners,

pray that these may be issued this court's writ of mandamus," * &c., &c.

In compliance with the above petition, the court on the 27th day of April, 1840, order that the Elders, Trustees and Ministers of the Otterbein Church in the city of Baltimore, show cause on Monday, the 11th day of May next, why the prayer of the petitioners should not be granted.

The case was accordingly tried, and resulted in the entire failure of the petitioners — they having the cost of suit to meet, of course.

In the Summer of 1842, some two or three members of the vestry were expelled from the Church, in consequence of immoral conduct — two or three more resigned their office, and left the Church. The vacancies thus occasioned, were all regularly filled. The German Reformed Church having failed in getting a preacher placed over Otterbein Church by law — a new project was now set afloat. The expelled and withdrawn members of the vestry, turn round and declare themselves the true vestry of the Church — employ *Samuel Gutelius*, of Gettysburg, Pa., belonging to the German Reformed Church — come and break open the Church, and this Rev. Gentleman ascends the pulpit *to do battle for the Lord*. Here an out-break took place, — the civil authorities interfered, and the house was locked up by the Sheriff, and another suit, under a new aspect, was commenced, i. e. to determine which party was legally the vestry of the Church. The Church

* *Mandamus*. Law. Lat. "We order" — A writ which issues to a corporation, commanding them to restore or admit a person to an office.

was locked up October 5th, 1842, and a long and very tedious suit commenced, which lasted until November 1846. J. Erb was the regular pastor of the congregation during this protracted suit.

On the 12 day of November, 1846, his Honor, Judge John C. Legrant, who presided in the Baltimore court, filed his opinion, not granting the prayer of the plaintiff, for several reasons set forth in said document, and ordered judgment to be given in favor of defendants, — J. Erb and others. On the 18th of same month, the long shut doors of the Otterbein Church, were once more opened. In the language of one of the members, “The sisters and some of the brethren, were soon on the spot, cleaning, scouring and sweeping, preparing the church for Sabbath services. While in the midst of the work, Bro. J. Russel our beloved Bishop, and lady, made their appearance in the Church, as if by a wink from above. Here was joy upon joy.

On Sunday morning, the long silenced bells began to ring once more, inviting friend and foe, as in days gone by, to come to the house of the Lord. This was a solemn hour; as far as the sound of those bells could be heard, you could see old and young, white and black, standing in the doors, or looking out of the windows, gazing towards the spire of Otterbein’s Church.

The morning hour was improved by Bro. Erb, (who, his enemies said, should never enter the pulpit of that Church, again,) his text was, ‘Offer unto God thanksgiving, and pay thy vows unto the

Most High ; and call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.' — Psalms 50: 14, 15. Bro. Russel preached at 3 o'clock, P. M. 'Say ye to the righteous it shall be well with him, for they shall eat the fruit of their doings,' — Isaiah 3: 10." Thus ended a long and tedious trial.

Before we close this chapter, we will relate an anecdote, that actually occurred during the progress of the above named trial. Prior to the commencement of the suit, the Church had been thoroughly repaired. A new pulpit of modern style and convenience, had taken the place of the old one, which was set to one side in the church-yard. The Church now being locked up, and quite a jealousy existing between the ejected parties ; J. Russel went to the city, and announced through the city papers, that no preventing Providence, he would preach in Otterbein's pulpit the following Sabbath, at a specified hour. Excitement was now all on tip-toe ! Have the civil authorities opened the Church ? or will that stubborn man break it open himself ? What does this mean ? Preach in Otterbein's pulpit ? In the mean time, Russel had stationed the old pulpit close to the wall of the church-yard, elevated some six feet above the pavement. At an early hour on Sabbath morning, crowds gathered around the closed Church, wondering what would be the result of the published appointment. When the appointed hour arrived, the old fox with his long and sturdy form, and usually dignified appear-

ance, came moving slowly out of the parsonage — ascended the old pulpit, and preached a street sermon to a large congregation, of very attentive, yet much disappointed hearers.

CHAPTER XII.

FROM JANUARY 1847, TO JANUARY 1848.

Conferences of 1847 — Opposition to Colleges — death of Smaltz and Kramer — The effects of the Mexican war — A Church constituted in Philadelphia, Pa.

This year, fourteen Annual Conferences were held.

The first in the order of time, was Indiana — met at Mt. Lebanon Meeting-house, Harrison county, Ia., January 7th. Bishop Russel was detained at Dayton, Ohio, in consequence of high water, and did not reach the Conference. J. Lopp was elected Bishop pro tem, and B. Abbott to assist.

White River met in Washington, Wayne county, Ia., January 18th. Bishop Russel presided, D. Stover to assist. James Witt, member of this Conference — a faithful and devoted minister, departed this life during the last Conference year.

Miami met at Lewisburg, Preble county, Ohio, January 26th. Bishop Russel presided, assisted by H. Kumler Sen.

Allegheny met at Mt Pleasant, Pa., February 4th. Wm. Hanby presided, assisted by John Wallace. J. Sypher and J. Zumbro, members of this Conference, died during this year. This Conference at the present session, resolved to locate an institu-

tion of learning somewhere within its bounds, as may be hereafter designated. A committee of five was appointed to make the location, subject to a decision of Conference. J. Ritter was appointed traveling agent, to solicit funds for said school.

Sandusky met February 8th. Bishop Russel presided, S. Long assisted. This Conference agreed to co-operate with the Scioto Conference in sustaining the Blendon Young Men's Seminary, and appointed D. P. Hurlbut, J. Berger and P. Flack, Trustees; J. Berger was appointed traveling Agent, to collect funds for the school; Wm. L. Smith, Ezra Crary and Lawrence Easterly, died during the last year.

Virginia met in Mt. Hebron Church, Washington county, Md., February 18th. J. J. Glossbrenner and Wm. Hanby, Bishops, present. R. Nyhizer and J. Gibbons, deceased during last year. Conference awarded to them the praise of having been pious and gifted — they died, it was said, in great peace. This Conference passed a resolution, to take into consideration, the propriety of publishing within its own bounds, a religious paper — the Telescope containing so much abolition doctrine, that it did harm rather than good, in the bounds of the Virginia Conference. Nothing since, however, has been done, unless it was merely to consider the matter.

Muskingum met in Union Chapel, Stark county, Ohio, February 18th. J. Russel presided, A. Biddle to assist. Jacob Stambaugh died during the last year, in full assurance of a glorious rest above. Conference sympathized with his afflicted family.

East Pennsylvania met in Lebanon county, Pa., March 4th. Wm. Hanby presided, assisted by C. S. Crider.

Pennsylvania met at Hershe's station, March 11th. Bishop Russel and Hanby were both present. I. Potter and J. B. Resler of the Allegheny Conference, attended this Conference, for the purpose of securing the co-operation of the Pennsylvania Conference, in establishing and sustaining a Seminary to be located in the bounds of said Allegheny Conference, in view of which the following resolutions were passed:

“Resolved, That this Conference is not only opposed to erecting an institution of learning in the Allegheny Conference, but also opposed to the Blendon Seminary.”

“Resolved, That this Conference is also opposed to the institution of learning contemplated by the Virginia Conference.”

These resolutions we insert, that in future years it may be seen, what opposition existed in portions of the Brethren Church against colleges; and yet it is due to this Conference to say, that the members did not wish to be understood as opposing education; but they regarded the spiritual death and formality of many of the Churches extant, as the legitimate result of a collegiate education in the ministry; and they feared that the same results would be manifest in the Brethren Church. However unsound we conceive this position to be, yet the members of this Conference, were doubtless honest in their sentiments.

Iowa met in Louisa county, Iowa, August 26th. Wm. Hanby presided.

Illinois met at Lexington, McLean county, Ill., September 9th. Wm. Hanby presided. R. P. Willis died during the last Conference year.

Wabash met in Otterbein Church, Coles county, Ill., September 23d. Wm. Hanby presided, assisted by J. Hoobler. The death of John C. McNamer was entered upon the Conference journal — died in November last — aged sixty-seven years. He entered the ministry when young; and was for many years a faithful and talented expounder of the word of the Lord. He was regarded as a man of strong powers of mind in the days of his manhood — though quite broken down and worn out for a number of years prior to his death.

St. Joseph met in Berrien, Michigan, October 7th. Wm. Hanby presided, E. H. Lamb chairman. F. Whitcom's death was entered upon the journal.*

Scioto met in Cynthian, Pike county, O., October 28th. Wm. Hanby presided, E. Vandemark chairman.

Three of the ministers of the Scioto Conference were called to rest from their labors, during this year. The first in the order of time, was John Smaltz, who departed this life July the 1st, in the seventy-first year of his age. He was one of the German pioneers of the West — had labored in the ministry for thirty-five years — was successful in

* See notice in last chapter.

winning souls to Christ, — honored his profession, and died in peace.

Also, Johial Conn, died August 28th, in the triumphs of living faith. Bro. Conn had labored but a few years in the ministry — was cut down in the meridian of life.

Lewis Cramer died September the 17th; aged sixty-nine years. He labored thirty-five years in the ministry as opportunity served. Like many of the German Fathers, he labored and traveled much without pecuniary reward for his services. The Lord blessed him with a goodly share of worldly goods, and he proved himself a faithful steward. Notwithstanding, he labored free of charge, he was always ready with his means, to assist the poor and needy. His house always proved a home to the way-worn pilgrim. Many of our traveling preachers will long remember the kind treatment received in his hospitable dwelling. He rests from his labors.

During this year, the whole nation was immersed more or less, in the spirit of war. A bloody war was kept up between the United States and Mexico, in which harder battles were fought, and perhaps more lives lost, than in the American Revolution.

This state of things affected materially the interests of Zion. Recruiting officers were found in all the towns and villages from Maine to Georgia, on week day and Sunday, beating up for volunteers. The Church, to a very great extent, drank in the same spirit. Many church members, and even officers, such as leaders, exhorters, stewards, &c., volunteered

to go to the field of carnage. In one or two instances, preachers of the Brethren Church volunteered, and actually went. One of them fell in the field of battle. In view of this state of things, it may well be imagined, that this year was not replete with the out-pourings of the Holy Ghost. There were some few revivals in the Church ; but comparatively, they were few, and not very extensive. The spirit of war, and the weekly news from the scenes of deadly strife appeared to absorb all other interests.

With this year, dates the commencement of Brethrenism in Philadelphia, Pa. A gentleman in the above named city, by the name of Norcross, became acquainted to some extent, with J. Emrick, then stationed in Cincinnati; a correspondence was commenced, touching the doctrines and usages of the Brethren Church — connected too, in this correspondence, was the name of J. W. Bonewell, then pastor of a small congregation in the city, of *American Primitive Methodists*. This flock with its pastor, was desirous of finding some christian denomination, with doctrines and government in accordance with their own, with whom they might unite. Brother Emrick forwarded them a discipline of the Brethren Church ; and this little silent missionary, was handed around from one to another, and read with interest and delight. Accordingly, Bro. Bonewell attended the Pennsylvania Conference, and for himself and in behalf of the Church, requested that the Church with its preacher, might be received into

the Brethren connection. Conference appointed George Miller, to visit and hold a few meetings with the preacher and his people, and if in his opinion, they were found worthy in walk and doctrine, he should receive them, and proceed at once to organize a United Brethren Church in the city. The following is Bro. Miller's own report touching that visit:

“According to the act of Conference, I went to Philadelphia — started on good Friday, in the afternoon — was kindly received at the cars, by brother Bonewell; stayed with the very kind friends until the following Wednesday morning. I tried to preach several times, and organized a Church of thirty-five members. Brother Bonewell has charge until next Conference. To the honor of God, and his cause, I must say, I think he has at least a little flock in this city.”

At the ensuing Conference, J. S. Kessler was appointed to the city. His labors have been blessed in the conversion and accession to the Church, of many souls. There has been a good church-house erected, and prospects fair for the Church, in the city of brotherly kindness.

CHAPTER XIII.

FROM JANUARY 1848, TO JANUARY 1849.

Conferences of 1848 — Death of W. Hastings, and J. Lehman — Revivals of religion — City of Nauvoo — Opposition from secret combinations.

Fourteen Annual Conferences convened this year, five of which changed to a fall session, and met again this fall.

First in the order of time, was the Miami, which held its session in Miltonville, Butler county, Ohio, January 6th. Bishop Glossbrenner presided, assisted by Henry Kumler Sen. David Kiser, member of this Conference, died within the last year.

Virginia met at Churchville, Augusta county, Va., January 27th. Bishop Russel presided, assisted by H. Burtner.

Indiana met in Orange county, January 20th. Bishop Glossbrenner presided. Wm. Foot died during the last year.

White River met at White Chapel, Madison county, Ia., February 3d. Bishop Glossbrenner presided, J. A. Ball elected assistant.

Sandusky met at Bretz's Church, near Melmore, Ohio, February 17th. Bishops Glossbrenner and Hanby were present — Glossbrenner having charge. This Conference resolved more than ever, to unite

its energies in raising funds, soliciting pupils, and using all laudable means to promote the interests of the Otterbein University. It reports 169 classes, 458 net increase, and 2907 communicants within its bounds.

Allegheny met in Jefferson, Cambria county, Pa., and was opened and conducted by Bishop Russel, J. R. Sitman elected chairman. It was resolved, that the committee go forward to build a good plain, brick building, for a seminary, to be erected at Mt. Pleasant, Pa.

East Pennsylvania met at Millerstown, Lebanon county, Pa. J. Russel Bishop, presided, assisted by C. Pefley. This Conference passed important resolutions in favor of Sabbath-schools and missionary operations. Sermons were to be preached, and collections taken for the latter, and every laudable effort put forth to promote the former.

Muskingum convened at Connotton, Harrison county, Ohio, March 3d. Bishop Glossbrenner presided, J. Todd assisted. Conference resolved without a dissenting vote, to co-operate with the Scioto and Sandusky Annual Conferences, in sustaining the Otterbein University, and three Trustees were appointed in behalf of this Conference.

Pennsylvania met at Littlestown, Adams county, Pa., March 2d. J. Russel Bishop presided, J. Erb appointed to assist.

Iowa met at J. Shiveley's, in Henry county, Iowa, September 1st. Wm. Hanby presided, C. Troup assisted. The Conference resolved itself into a mis-

sionary society, and appointed H. S. Denham Treasurer; and made it the duty of each traveling preacher, to preach missionary sermons, and take up annual collections for missionary purposes.

Illinois met in Fulton county, Ill., September 8th. Wm. Hanby presided, J. Denham assisted.

Wabash met at Cross Roads Meeting-house, Vermillion county, Ia., September 21st. Wm. Hanby presided, J. Griffith chairman.

St. Joseph convened at Jefferson, Clinton county, Ia., September 28th. Wm. Hanby presided, J. Fetterhoff chairman.

Scioto met at Pleasant Hill Church, Fairfield county, Ohio, October 19th. Wm. Hanby presided, assisted by E. Vandemark.

Having sketched out the regular sessions of the fourteen Annual Conferences for this year, we shall briefly notice the sessions of five of the above which were changed from spring to fall, and consequently had two sessions this year. This change was made in consequence of high waters and bad roads — usual in the spring season, and which often prevented members from getting to Conference.

Miami met in Farmersville, Montgomery county, Ohio, September 20th. Bishop Glossbrenner presided, assisted by H. Kumler Sen.

Indiana met in Zion Chapel, Dearborn county, Ia., September 28th. Bishop Glossbrenner presided, H. Bonebrake assisted. This Conference prayed the

next General Conference, to establish a mission in Oregon.

White River met at Kingdom Chapel, Shelby county, Ia., October 6th. J. J. Glossbrenner presided, D. Stover assisted.

Sandusky met October 20th, in Lucas county, O. Bishop Glossbrenner presided, J. Davis chairman. This Conference prayed the next General Conference, to establish a mission in Oregon. Numbers 196 classes, 451 net increase, and 3250 members.

Muskingum met in Stark county, Ohio, November 2d. Bishop Glossbrenner presided, J. S. Todd chairman.

With this year, closed the earthly pilgrimage of two aged ministers of the gospel, of the Scioto Annual Conference, to wit: Wm. Hastings and Jacob Lehman.

The first in the order of time, was Father Hastings. He died in peace, on the 17th of February, 1848, in the seventieth year of his age. He was a native of New Hampshire — married at the age of twenty-four, and settled in Vermont, where he embraced religion; and though he joined no Church, he would often hold religious meetings, and exhort the people to repent and be religious. In 1813, he emigrated to Ohio, and some years afterwards, joined the Methodist Church, in which he sustained for some ten years, the relation of member and minister. Some twenty years prior to his death, he joined the Brethren Church, and traveled a number of years in the itinerant ranks; until age and infirmity com-

pelled him to locate. As a distinguished and talented minister, Father Hastings will long be remembered by those with whom he labored and worshiped. He became the father of Brethrenism in his own neighborhood; and stood as a pillar in the Church. He possessed a sound and well matured judgment, and his counsel among the brethren, was highly appreciated.

During his last illness, he was often heard to complain of himself, for not having preached more.

On one occasion, he said — “If I had my life to live over, I would preach as long as I could speak ten minutes at a time.” At another time, he said — “O Royal,” addressing his son, “let not the love of the world prevent you from preaching the gospel.”

He bequeathed one hundred dollars to the Home Missionary Society, and the interest of one hundred for ten years, to support Brethren preaching nearest to his residence.

Jacob Lehman died May 30th, in full assurance of a blessed immortality, in the ninetieth year of his age. He was for many years a minister in the Brethren Church — of unimpeachable character — possessing at all times a full assurance of the promised inheritance. He was a man of a very strong constitution, and did not appear to have any particular disease when he died. The lamp of life appeared to burn weaker and weaker still, until it finally went out, and permitted the spirit to soar to other, and more heavenly regions.

During this year, there were some interesting re-

vivals of religion in various portions of the Church. In the West, the work was much enlarged — doors were opened in every direction for our Western Missionaries. In Illinois, Wisconsin and Iowa, there were many souls born into the kingdom of grace. The spirit of war, by which the nation and the church too, had been so much excited, was now beginning to subside. The dreadful consequences of a bloody war, were now beginning to react up on the nation generally, and many bereaved families particularly. Hundreds of bereaved ones at home, who had in vain been looking for the return of beloved friends, who had gone to fight a distant foe, and whose bones were now being bleached by the rains of heaven, turned their hearts to a fruitful source of joy and gladness. They sought — they found the Saviour. In other States too, God was sought and found to the joy of many hearts. In the Miami Valley especially, there were interesting revivals of religion. J. Coons writing from this region of country, in speaking of a protracted effort says:

“It seems to me, that I never did see a better meeting, for deep convictions, bright conversions and unwavering perseverance on the part of the preachers and members. They reminded me of the motto of the Spartans in their wars, which was “victory or death.” These brethren seemed bound to push the battle to the very gates of the enemy. The number of conversions I cannot give. The number which have united with the Church in the

last few weeks, is one hundred and two. May the Lord bless and keep them faithful until death."

The Mormons having been dispersed from the city of Nauvoo, after the death — the unwarrantable death of their prophet Joseph Smith, quite a door of usefulness for the brethren, was opened in that desolated city. Emigration thitherward for the time being, was almost without a precedent. Hundreds of well finished houses were found in the city, free of any other rent, than that of merely taking care of the premises. The author visited this city during this year, and found quite a society, which had, under the labors of Bro. J. Terrel, been very recently formed. During this year, however, a sad misfortune befel the city, in the destruction by fire, of the great Mormon Temple. This was the work of an incendiary, and has resulted in the destruction of the Mormon city. There was nothing left to attract public attention. Churches, to a considerable extent, went down, — business men left the place, and public enterprise was prostrated. This was an unfortunate event. The Temple might have been converted into one of the finest college edifices in the United States.

In and near Carlisle, Pa., there was a great revival of religion. The work become general; various churches having participated.

On Huntingdon circuit, Allegheny Conference, there was considerable of revival influence. Bro. Stephenson writes, that at a protracted effort, there

were forty hopeful conversions. Bro. Benjamin Stickley of the Virginia Conference, writes:

“In the latter part of October, I commenced a meeting, which lasted five days, and resulted in the conversion of twenty souls, and the organization of a new class of the same number. One hundred and twenty have been added to the Church since I came on Franklin circuit.”

During this, and also last year, our Society has been made to feel deeply the influences of persecution, on account of the stand the Church for many years had taken in relation to secret societies. Masonry, in its original aspect, never, to any extent at least, condescended to persecute the Church for the conscientious stand it had taken in reference to worldly associations; but an association called “The Sons of Temperance,” shielding all the justly objectionable features of secret combinations, behind the laudable enterprise of promoting temperance, were by no means sparing in their denunciations of the Brethren Church, as “*being opposed to temperance.*” This move connecting as it did, a cause loved and cherished by the pious and the good of all christian churches, with secret grips, counter signs and pass words, all of which features are more characteristic of war, than a universal brotherhood; and justly opposed by respectable portions in all communities, has proved fatal to the cause of temperance. The Brethren Church was a temperance Church before this order had a being, and it will still be a temperance Church when the

Sons will be numbered with the things that are past.
The Brethren Church had grown grey in the cause
of temperance, long before the Sons were born.

CHAPTER XIV.

FROM JANUARY 1849, TO JANUARY 1850.

Annual Conferences of 1849 — General Conference of the same year
— Discussion on Slavery — Discussion on Secret Societies —
Election of Bishops.

Fourteen Annual, and one General Conference were held in the year 1849. We shall briefly sketch the Annual Conferences first, or rather those which were held in the spring.

Allegheny met in Johnstown, Cambria county, Pa., January 4th. Bishop Russel presided, assisted by J. R. Sitman. Nathaniel Black was elected traveling agent for the contemplated institution of learning.

Virginia met near Hagerstown, Md., January 25th. Bishop Russel and Glossbrenner were present, Russel having charge.

East Pennsylvania convened in Myerstown, Lebanon county, Pa., February 14th. J. Russel presided, assisted by C. S. Crider.

Pennsylvania met in Franklin county, Pa., February 28th. Bishop Russel presided, J. Erb assistant. The Baltimore German Missionary Society, donated to this Conference, eight dollars per month, the coming year, for missionary purposes. There has been quite a religious interest manifested during the winter and spring of this year, upon the part of the

membership; and quite a general awakening among the unconverted. The ministers have made manifest improvement in the promotion of missionary operations. Upon the whole, there appears to be a more systematic state of things in all the operations of the Church.

Having sketched briefly the Conferences which held their sessions in the spring of this year, we are brought in our connection, as to time, to the General, which claims our attention next, after which we shall notice the rest of the Conference sessions.

The tenth General Conference of the Church of the United Brethren in Christ, convened at Germantown, Montgomery county, Ohio, May 14th, 1849. J. Russel, J. J. Glossbrenner, and Wm. Hanby, Bishops, were present. Conference was called to order by Wm. Hanby, who opened the same, by reading a chapter, and addressing a throne of grace. J. Russel addressed the Conference in German, and J. J. Glossbrenner in the English. The names of the following delegates were called, and took their seats, to wit:

Pennsylvania Conference — J. Erb, Geo. Miller, J. Fohl.

East Pa. Conference — C. Pefley, J. Roop, D. Gingerich.

Virginia Conference — H. Burtner, J. Bechtel, J. Markwood.

Allegheny Conference — J. B. Resler, J. R. Sitman, Wm. Beighel.

Muskingum Conference — S. C. Steward, A. S. Wade, J. Todd.

Scioto Conference — J. Montgomery, D. Edwards, M. Ambrose.

Sandusky Conference — A. Spracklin, H. G. Spayth, J. C. Bright.

Miami Conference — W. R. Rhinehart, W. Davis, H. Kumler Jr.

Indiana Conference — Henry Bonebrake, L. S. Chittenden, John Lopp.

* *Illinois Conference* — Josiah Terrel.

Wabash Conference — J. Hoobler, J. P. Shuey, J. Griffith.

White River Conference — Daniel Stover, W. W. Richardson, C. W. Witt.

St. Joseph Conference — J. Thomas, J. M. Hershey, E. H. Lamb.

The election of Officers for the Telescope Office, was next gone into, with the following result:

TRUSTEES — Jonathan Dresbach, Geo. Dresbach and Wm. Leist.

EDITOR OF BUSY MARTHA — David Strickler.

EDITOR OF TELESCOPE — Wm. Hanby.

PUBLISHING AGENT — Nehemiah Altman.

The Conference, after attending to considerable business not of any interest to the General reader, next went into an election of Bishops, which resulted in the choice of Jacob Erb, J. J. Glossbrenner and David Edwards. The next subject which is of

* Two delegates absent from this Conference.

any special interest to the reader, was a very interesting and quite excited discussion on secret combinations, and perhaps we cannot better give the views of the Church, than by copying the arguments as furnished by the reporter, and giving the descisive vote of that body. Here they are, they may speak for themselves.

“Br. C. W. Witt, chairman of the committee on secret combinations, presented the following report.

“FREE MASONRY, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations ; (a secret combination is one whose initiatory ceremony is a secret,) and any member found connected with such society, shall be affectionately admonished by the preacher in charge, twice or thrice, and if such member does not desist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable ; and if he still refuses to desist, he shall be expelled from the Church.”

Upon a motion to adopt the above report, the following arguments were presented:

Bro. Bechtel opposed the passage. He might be alone in this matter ; this was no difference to him. He had reasons for opposing the measure ; he was no milk and water man, and neither afraid nor ashamed to advance his sentiments. He said the report included all secret orders. He was not much if at all, opposed to Masonry — could not, and would not turn a man out of the church, or refuse him admittance into the church on account of his being a Mason. The Odd Fellows are of ancient

origin, instituted in the days of Julius Cæsar, a branch having broken off, were styled the I. O. of O. F. He could not turn them out or reject them. The object of the Sons of Temperance is noble, grand and benevolent. They put down distillation, and have done much good. The poor "Sons," have much opposition, by grogsellers, distillers, moderate drinkers, and ministers. Their secrecy was no ground of objection. We must have secrets between confidential friends, families, &c. The disciples had secrets — warriors had secrets, (the countersign,) — the church had secrets — annual conferences have secrets — sometimes it was necessary to have secret sessions of conference, and ought to have more such. Those societies must have secrets. It is urged against these societies, that it is wrong to unite with the wicked. The apostle uses the command, "*come out from among the wicked,*" in a qualified sense, we must not unite in lying, swearing, &c. They were doing good in Virginia, many drunkards *were reformed*.

Bro. Witt was in favor of the resolution. If he thought it necessary, he would enter into the moral bearing of the question, but he thought it unnecessary. The constitution and resolution were in perfect accordance. If the interest of the church or cause of God should demand it, he would adduce arguments.

Bro. Markwood thought, that until we were convinced that Secret Societies looked at the violation of intellectual, spiritual, moral, physical or civil law, to any extent whatever, we had no right to legislate in regard to them. Upon which he dwelt more particularly than upon any other thing.

Bro. Thomas understood Brs. Bechtel and Markwood to be satisfied with our discipline as it is, and yet they urge that we have no right to legislate on this matter, because we knew nothing about Secret

Societies. This, in his opinion, was a prime reason why we should legislate upon it. If there is any good in them, they will not allow us to investigate that good, until we join them — for his part he was unwilling to risk burning his fingers. As worldlings they were welcome to enjoy the privileges of those Societies, but it was unsafe as christians. Look at the result in other branches of the church; they were rent in pieces. We had no dissensions, but were at peace from shore to shore. He related an anecdote of a person who said, “the United Brethren were the strangest people he ever saw; they opposed *every thing but religion*.” The United Brethren from their infancy, took their peculiar stand — let the world have their institutions, but let us stand to the old land-marks.

Bro. Miller said, our church had been misrepresented, he hoped unintentionally. The church had been represented as a Secret Society. We had no secrets such as referred to, and he did not want the church misrepresented.

Bro. Hanby gave his definition of Secret Societies as being “any Society that cannot live when its password or secret is divulged.” Take away all our secrets as a church, (if we have any,) and we still live and prosper. At the expiration of two years, it would be easier to legislate on this matter than now; and it was easier now than two years ago. They, (the Secret Societies) will of themselves fall to the ground. They have taken the dry rot. It is urged that we should not oppose them, from the circumstance that we are ignorant of their secrets, &c. Strange logic! Must we receive an applicant into the ministry because he is a stranger and refuses to give his views on theology? It had been asserted that we were afraid to legislate in relation to matters now under consideration. He repudiated the assertion; the United Brethren need not

be ashamed to promulgate their principles any where. It was said, the object of the Sons of Temperance was a laudable one; it was not so much the object we oppose as the *modus operandi* of obtaining that object. The Temperance cause had become wedded to a *prodigal* "Son." Benevolence had been claimed for the Order. It was very selfish benevolence. It shuts the doors against the proper object of benevolence, and deprives the poor, the maimed, the halt and the blind from its fostering protection. They must pay the money in, before they can draw it out. The influence of these combinations were deleterious to the cause of christianity. The church member belonging to them, leaves his class room to join in conclave or procession, with the Mohammedan, the Jew, or the Infidel. That tie binds him more closely than christianity. Paul exhorts us not to be unequally yoked together with unbelievers; yet the christian and infidel are here recognized as true yoke-fellows, and they pass by the place of worship to attend the lodges and processions. He had been informed by ministers of sister churches, that these institutions were robbing the very vitals of their christianity. A member present of talent, piety and veracity, has withdrawn from conscientious scruples from one of these societies, in consequence of its deleterious influence. Why was this if it was a good institution?

Bro. Kumler was strongly in favor of the resolution. He would assume new grounds. His starting point was, that the church of God is adapted to the entire wants of man everywhere and at all times — in it dwells the Divine presence — the pillar of cloud by day, and the pillar of fire by night — a wall on either hand while passing through deep waters — bread while traveling through the wilderness — the covenant between God and man — the shew-bread — manna — Aaron's budding rod — and

God's ministry to reform the world. In the church are the influences to convert the world. But it was objected that the church had become corrupt. If so, the institutions of Ahab and Jezebel will only make it worse. He went for the resolution because, 1st, Secret Societies divert the mind from the church and defeat its designs (1) in reference to the time demanded in attendance at the lodges. (2) in reference to the money which must be expended. (3) in reference to stealing away the affections. He felt in this matter ; it came near home. His own relations were affected by it. They used to be punctual in their attendance at divine worship ; now they passed it by to attend the lodges, they had their best and strongest affections. His 2nd argument in favor of the resolution and against secret combinations, was, they cause prejudices in the church. He supposed a case :— He was the father of several boys, these boys every day go into a secret chamber at a particular hour ; my suspicion becomes excited. I enquire, "boys, what are you doing in secret every day?" They report, "nothing of any harm, father." Have I not reason to suspect something wrong? But I see their enemies and mine, regularly in attendance with them, have I not still greater reasons to fear that all is not right? Such is the case with members of the churches in connection with infidels and universalists. There is danger. Let us sound the tocsin of alarm. These Societies create an unnatural climate for the christian. Remove him from his proper climate, and he cannot grow. It removes him too far north, and the climate is too cold. It makes him worldly-minded, and we have too much of that spirit now. The Bible forbids secret combinations. They acknowledge they are not even auxiliaries to religion, and yet they carry the Bible in their processions. What solemn mockery ! In Mohamme-

dan countries they would carry the Koran. What a spotted leopard it is. The world loves Secret Societies, and the world "*will have its own.*" Let christians stand aloof.

Bro. Wade, had tried calmly to weigh the arguments on both sides; he would not throw a straw in the way of his opponents. He felt that it was a subject of thrilling interest to every good citizen, and especially to christians. Was acquainted with the by-laws of the Sons of Temperance; had been a firm temperance man for 16 years, but had no connection with secret combinations. Those who charged us with opposition to temperance, because we opposed the order, were ungenerous. It was untrue. He thought there was more assumed in taking the name than merely temperance. Secret Societies had become very unpopular, and they had to append the popular phrase, "temperance," to draw in the unsuspecting, and give character to their disguised Masonry. The Washingtonians had in a great measure, been instrumental in the reform, and the "Sons" were running away with the credit. It reminded him of a prophecy (the original design of which he would not now stop to inquire,) in Isaiah 4: 1; "In that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." Thus Masonry disguised, proposes to take the endearing name of Temperance, to take away its reproach.

Bro. Bonebrake—did not rise with the hope of converting any one, or to place anathemas upon those who dissented from him. We had as good rules in favor of temperance as the Sons. We prohibit the distillation, vending and *use* of ardent spirits, and are consequently as good a temperance society as they — and *better*, in that we demand no initiating fee — we listen to the claims of the aged,

the infirm and the indigent. Benevolence was a heavenly word — it was an unoriginated attribute of God. Their benevolence was not the benevolence of the Bible. It goes no farther than their own fraternity. It conflicts with the requirements of our holy religion, and therefore no follower of the meek and lowly Jesus, who was benevolence itself, should stand in connection with them.

Bro. Chittenden — was opposed to admitting members of secret orders into the church, from several considerations; one of the principal of which was, that it was a species of infidelity. By joining them we tacitly admit that the church is incompetent to our reform and safety; — this implies fallibility of the precepts of religion, and consequently approximates infidelity.

Bro. Montgomery — had no fears of the result of an investigation of the subject. Good had already been done by the discussion, and he was willing to add his mite. He was astonished to hear a member from the other side of the house say, “he would receive a Mason into the church!” The resolution was the very spirit of United Brethrenism. We were told that we had no right to legislate in the matter. It was immoral in its tendency, and therefore it was our imperious duty to keep it out of the church. He had the admissions of the Rev. Mr. Howe, a Presbyterian minister, who was a Son of Temperance and a Mason, that they come in contact with his religion. As a scriptural evidence against secret societies, he quoted Ephesians 5th chapter, 11th and 12th verses: — “Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.” Doctor Clarke says, “it was a secret society into which members were admitted by a pledge.” They claim *benevolence* as one of their cardinal principles.

Let us see. This is a gospel requirement. The Good Samaritan attended to the case of the necessitous, while the proud Priest and Levite passed by on the other side. Whether the Priest and Levite belonged to a secret association, he would not pretend to say, but perhaps the invalid was poor, and had failed to pay his *weekly dues*. The benevolence of the Sons lasts only while the money lasts.

Bro. Ferrel had not intended saying anything, but he wanted his constituency to know that he had lifted his warning voice in favor of the resolution and against the admission of secret combinations.

[The balance of Bro. Ferrel's speech, the reporter did not hear, being necessarily absent.]

Bro. Davis — conceived that the resolution would not change the discipline in its present form, as it now prohibited all secret associations — it only added a clause of merciful dealings with offenders. The assertion that the "Sons" were instrumental in reforming those who were beyond the reach of other institutions, was untrue. When he traveled in this (Montgomery,) county, he became acquainted with an inebriate whose age precluded him from joining the order. He used means for his reformation, and by the blessing of God it was accomplished. The resolution was on gospel ground. Peter says, "No prophecy of the scripture is of private interpretation." This refers to the scriptural instruction. The "order" conflicts with God's nature. The Bible says "God is light;" and the apostle says, "whatsoever makes manifest is light." This "Order" is darkness, and conflicts with the nature of God. We are told that we know nothing about them. Strange indeed! We have their Constitution and By-laws, and to say we know nothing of them, is to say that these works are untrue.

Bro Spayth would vote for the resolution, although he did not approve much that had been

said on the affirmative. He would have preferred leaving the discipline as it is, four years longer. The lever was working admirably. He feared that the zeal of some would furnish the intemperate with weapons. He could vote for the resolution because it recommended mercy to the offender.

Bro. Edwards thought enough had been said. His views had already obtained publicity through another medium. He had heard nothing from any member that would militate against the temperance cause, and would go in favor of the adoption of the resolution.

Bro. Markwood — once more in the struggle of the contest having obtained the floor, said, that he had with breathless anxiety waited to find himself convinced, by some at least, of all the things which were being said as in his position taken, and defended in his first speech, but up to the present time, he remained where he had been from the beginning of this discussion. He thought that the arguments illustrative, and of other character, produced from the sacred Scriptures, were wholly irrelevant; and the effort entirely failing in the use of the Scriptures what remained as to the other argument, it pretended to say what he thought was not known at all. Here he produced facts in his possession, to show the truth of his last assertion. Being told that his time was about expired, he hastened to a close.

Bro. Rhinehart thought many of the remarks were uncalled for. We have some among us whom we believe are pious, and would it be justice to turn those persons out of the church. If there was a bad bargain, it was when they were taken into the church. Offenses must come — they had come — but wo unto that man by whom they come. The resolution was ambiguous; it says a “*reasonable time*.” What shall we understand by a reasonable time? It reminded him of the trial of “Scotch

John," who had been apprehended on a certain charge; and was privileged to choose his own Judges at his trial. He chose Abraham, Isaac and Jacob. "You are a fool" said his accuser; "we shall never see them till the day of judgment." "This is the very time" returned John, "when I want to be tried." He asked the privilege to assume a *neutral* position to the resolution.

Bro. Erb.—The offense came by the Sons of Temperance, if an offense there was. We had been in opposition to secrecy before the organization of the Order, and if they had given the offense, by joining us, and would not retract, hang the mill-stone about their necks.

Bro. Bechtel.—We shall be voted down; but let us struggle a little before we die, or are drowned. He was still unconvinced. The remarks made he conceived foreign to the subject; the scripture quotations were inapplicable. The Sons of Temperance had done great good in Virginia, and been the means of making sober men and christians. The passage of the resolution would ruin the church in Virginia.

Bro. Hoobler thought one society was enough to belong to at a time. If he was not satisfied with the rules and usages of the church, he would leave it. It had been urged in favor of Secret Orders, that they would not let their members go to the poor-house. Twenty-eight years experience had convinced him that no *real* United Brother had become the tenant of a poor-house.

Bro. Miller said the Ladies had been appealed to aid in the Temperance reformation. This could be done by becoming "Washingtonians," with as much success as by becoming daughters. Christ was our example. Would he, if now upon earth, put on the regalia, and march in all their processions of music and tom-foolery?

Bro. Roop thought no one under the influence of Divine grace would join a secret association. The Scriptures say, "the spider taketh hold with her hands, and is in king's palaces." Why was the spider there? He supposed to catch flies. It catches the fly — sucks the blood — and lets the shell hang. So do the "Sons of Temperance" serve the true temperance cause. They catch the unwary temperance man — get his money — his influence — and his energy, and let the true temperance cause suffer for the want of them.

Bro. Resler said much credit had been awarded Secret combinations, because they would not suffer their poor to go to the poor-house. No wonder they did not. That poor man had paid in the money, and it would be unparalleled barbarity. But if their benevolence ever reached beyond their order, it did so unconstitutionally. A member from Virginia feared the ruin of the church. He believed there would be twice as much gain numerically, as loss.

Bro. Burtner assigned as a reason why so many of the Virginia brethren were connected with the Secret Orders, that a resolution upon that subject, had been indefinitely postponed by the Virginia Conference, and this opened the doors wide, and they flocked in like blackbirds into a swamp.

Bros. Witt and Edwards each made some very appropriate remarks in favor of the resolution; but the reporter's energies failed through lassitude to dot them down. And having given the reader a pretty fair sketch he will close the remarks of this day, by giving the vote upon the final passage of the resolution:

YEAS — Russel, Hanby, Peffly, Roop, Gingerich, Erb, Miller, Fohl, Resler, Beighel, Stewart, Wade, Todd, Spracklin, Spayth, Bright, Montgomery, Edwards, Ambrose, Davis, Kumler, Bonebrake, Chittenden, Lopp,

Richardson, Stover, Witt, Thomas, Hershey, Lamb, Griffith, Hoobler and Terrel—33.

NAYS—Markwood and Bechtel—2.

NEUTRAL—Burtner and Rhinehart—2.

A resolution was brought up, which re-affirmed the doctrine of the Church against Slavery, which passed by a majority of 24 to 7.

After twelve days session, the Conference in the afternoon of May 26th, 1849, adjourned with much good feeling, and kind regard towards each other.

Ten Annual Conferences were held in the fall of this year.

Iowa met August 23d ; Illinois, August 30th ; Wabash, September 13th ; Indiana, September 27th ; and Miami, October 11th. Bishop Edwards presided at the above Conferences.

White River met September 13th ; St. Joseph, September 27th ; Sandusky, October 5th ; Scioto, October 17th ; and Muskingum, November 1st. Bishop Glossbrenner presided at all of them.

Benjamin Kiger of Illinois, H. Thurston of St. Joseph ; George Brown of the Wabash ; Frederick Bonebrake, A. Lambert and John Hoffman of Miami ; E. Timmons, W. H. A. Trip of Scioto, and J. Naville and S. Cook of the Muskingum Conferences, died.

During this and the previous year, the work extended to a very interesting extent in Michigan, through the labors of the preachers of the Sandusky Conference. Some four missions were located in the State, and a Presiding Elder district set off. The Sandusky Conference sustains some eight mis-

sionaries within its own bounds, and sends one-fourth of all missionary collections to the Far West.

STATISTICS OF 1849.

CONFERENCES.	PREACHERS.	CIRCUITS.*	CLASSES.	MEMBERS.
Allegheny,	45	16		2186
Virginia,	37	11		
East Pa.,	45	13	101	2301
Pennsylvania, . . .	48	14		
Iowa,	25	8	45	519
White River,	35	12	122	2748
Wabash,	45	11	91	2240
Indiana,	38	13	89	2458
Sandusky,	67	22	293	4157
St. Joseph,	31	10	81	1589
Miami,	93	22	168	4313
Scioto,	71	26	234	5819
Illinois,	38	13	76	1441
Muskingum,	61	28	167	4300
<hr/>				
Total,	679	219	1,467	34,071

We have made use of every effort, to get faithful reports of the statistics of the fifteen Annual Conferences, but have failed in some instances as will be seen above ; and some of the reports are for 1849, others for 1850, and the two Eastern Conferences for 1851.

From the above, it will doubtless be seen, that the supposed number of members in the Brethren Church, has been heretofore rated too high altogether. In an article published in the "*He Passa Ecclesia*," the supposed number was set down at

* Including stations and missions.

65,000. This was a supposition of our own, and proves to be incorrect; and it is due to the public, to correct that error as far as possible. Of the Virginia and Pennsylvania Conferences, no reports have been received. Should these two Conferences contain anything like a fair proportion of membership, considering their age and extent of territory, we may be safe in setting down the whole number of members at forty thousand. This of course includes the communicants of the Church only; no account is taken of children, or those who are regular attendants of Brethren preaching, all of whom are numbered by some other branches of the christian Church.

At the commencement of part second, it was anticipated to sketch the history of the Church up to the close of 1850. But this for reasons beyond the control of the author, cannot be done. We are now some twenty four pages beyond the number anticipated at the commencement of the work, and must therefore close with the year 1849.

It is but just to remark, that the history of a people spreading out as the Brethren have done, to be given in detail for twenty-five years, cannot be compressed within one hundred and fifty pages; a mere sketch is all that could be expected. In view of the time and space allotted to part second, we have done the very best we could, and hope that with all its faults, our humble efforts will be appreciated by the true friends of the Church.

